

April
1967

THE INSTRUCTOR

APRIL 1967



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Other" Miscellaneous Gems and Dates indicates time when enrichment material applies. First number is the month; second number is the day; number in parentheses is lesson number.

*Indicates material has value for the course or area.

A=Administration L=Library M=Music

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The Church of Jesus Christ of Latter-day Saints

COVER REPRODUCED BY THE DESERET NEWS PRESS

CHARLES DICKENS AND "THE MORMON EMIGRANT SHIP" (Our Cover)

The great Victorian novelist, Charles Dickens, wrote many an account of the sights and sounds of his beloved London. To the unintentional enrichment of our Church history, one jaunt led him to the London Dock where the *Amazon* was about to set sail for the United States carrying more than 800 Latter-day Saint emigrants.

Our cover picture shows Dickens chatting with the ship's captain about the Mormon emigrants. The captain's relaxed attitude reflects his satisfaction at the order and organization prevailing.

The picture was painted by Dale Kilbourn, prominent Utah artist. For story, see page 155.

—H. G. B.





Art by Alvin Gittins.

The Church Organized by Divine Edict

by President David O. McKay

THE Church, which was designated by the Lord as "a marvellous work and a wonder," had its beginning as an official organization in a room in the home of Peter Whitmer, Jr., Tuesday, April 6, 1830—one hundred and thirty-seven years ago! Six men comprised the membership. None of these laid claim either to learning or leadership. They were respectable citizens but, outside of their own immediate neighborhood, were unknown. Judging from all human experience, what these men would do on that humble occasion would give the world but little, if any, concern. None of that little group had fame, wealth, influential patronage, or even local popularity.

However, one man among them had set forth a most remarkable claim; that is, that he had received several divine communications, as a result of which a book purporting to be a record of the ancient inhabitants of America already had been published; and further, that he had been commanded by the Lord to organize a Church which should be designated, in honor of its founder, *The Church of Jesus Christ*.

Two facts associated with that first meeting are very significant—first, that the Church was not patterned after any other then in existence but was organized by a divine edict which did away with

(For Course 5, lesson of June 11, "Heavenly Father and Jesus Christ"; for Course 7, lesson of April 9, "Joseph Smith Among Friends and Enemies"; for Course 9, lesson of April 30, "A Leader Is Guided"; for Course 13, lesson of May 7, "Restoration of the Gospel"; for Course 19, lesson of May 21, "Plan and Government in the Restored Church"; for Course 27, lesson of May 21, "Organization of the Church"; for the general use of Course 29; and of general interest.)

"all old covenants" and established "a new and everlasting covenant" (see Doctrine and Covenants 22: 1); and second, that it was organized "according to the order of the Church as recorded in the New Testament."¹

Thus, humbly but most significantly was opened the first scene in the great Church drama which eventually is to affect not only the present generation of men but the whole human family. A humble beginning, yes; but the claim that the Church was organized and its doctrines approved by divine revelation was the most astounding declaration made to the world since the days of the Savior.

Loyalty of Joseph's Followers

From a scholastic standpoint, Joseph Smith was unlearned and wholly untrained in the ministry as accepted by the world; yet something made him bold in his declarations against the false doctrines pertaining to infant baptism, predestination, etc., which were being preached by the ministers of his day.

There were those who hated Jesus when He walked as a man on the shores of Galilee, and there were others who felt as Thomas did when he said: "Let us also go, that we may die with him." (*John* 11:16.)

Likewise, there were those who scorned Joseph Smith and scoffed at his teachings when he declared that he had received a revelation from the Lord. There were others who loved him and felt as Willard Richards, who said, "Brother Joseph you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to

(Concluded on following page.)

¹B. H. Roberts, *History of the Church*, Volume 1; Deseret Book Company, Salt Lake City, Utah, 1937; page 79.

come to jail with you—and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free.”²

There is something great about a man who can so impress other able, sincere men that they are ready to die with him or for him. As with the Savior, so it will be with Joseph Smith, God’s chosen servant—he will grow in greatness and honor as the centuries pass.

Structure of the Organization

Joseph Smith was not only a great man, he was an inspired servant of the Lord. Indeed, his greatness consists in divine inspiration.

Charles A. Ellwood, author of *Man’s Social Destiny*, printed in 1929, wrote that “. . . the religion of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ, as recorded in the Gospels.”

Said the Prophet Joseph one hundred years previously:

“The Church of Jesus Christ [was] organized in accordance with . . . the order of the Church as recorded in the New Testament.”³

Harmony of Latter-day Teachings with Primitive Church

Nobody can dispute critically and intelligently the restored Gospel of Jesus Christ without being deeply impressed with the harmony of its teachings with those given by the Lord and Savior Himself when He was on the earth. Consider, for example, the Prophet’s revelation concerning the Creator—God as an intelligent Being, one who is, as Jesus taught, “our Father in heaven.” Applying the words of a distinguished writer, Charles A. Dinsmore of Yale, Joseph Smith makes “one bold and glorious affirmation. He asserts that this Power that makes for truth, for beauty, and for goodness is not less personal than we.” Dr. Dinsmore continues: “This leap of faith is justified, because God cannot be less than the greatest of His works, the Cause must be adequate to the Effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Infinite. As Herbert Spencer has well said: ‘The choice is not between a personal God and something lower, but between a personal God and something higher.’”⁴

Joseph Smith’s doctrine that Jesus Christ is the Only Begotten of the Father, the Savior of the

world, is identical with the teachings of Jesus Himself to His apostles.

So also is his doctrine of the persistence of personality after death.

On these three fundamentals of religion there can be little or no doubt about the harmony of the teachings of the Restored Church with those of the Savior—the doctrine of God; the doctrine of sin and salvation; and the doctrine of immortality.

The same harmony is found in the teachings of other principles of the Gospel such as faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, ordination to the priesthood, His teachings on “knowledge, temperance, godliness, brotherly kindness, charity,” etc.

“How Knoweth This Man Letters?”

But I think the greatest evidence of Joseph Smith’s inspiration is found in the organization of the Church itself. As already stated, the original members of the Church were practically unknown; they were financially poor and had no political nor social standing; yet, for more than one hundred years this organization has survived financial panics, social upheavals, and religious turmoil, and today stands as a means of supplying the highest needs of mankind as it conforms to the best concepts of men who understand government and who are seeking social betterment. Truly, from the standpoint of efficiency and progress, The Church of Jesus Christ of Latter-day Saints has that form of government which will best contribute to the peace and happiness of mankind.

“. . . How knoweth this man letters, having never learned?” (*John* 7:15) questioned the Jews as they marveled at the wisdom of Jesus. So may we repeat the question regarding Joseph Smith, as we consider his outstanding accomplishments during the brief span of 14 years between the organization of the Church and his martyrdom; as we contemplate the perfect harmony of the Restored Gospel with that of the primitive Church established by Jesus and His apostles; as we note his penetrating insight into principles and doctrines; and as we see the incomparable plan and efficiency of the Church established by the inspiration of the Christ whose name it bears. The answer to the question, “Whence this man’s wisdom?” is given in the stirring stanza:

*Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer.
Blessed to open the last dispensation,
Kings shall extol him, and nations revere.⁵*

²B. H. Roberts, *History of the Church*, Volume 6, page 616.

³See footnote 1.

⁴Source unobtainable.

⁵“Praise to the Man,” by William W. Phelps, *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 147.
Library File Reference: RESTORATION OF THE GOSPEL.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

*—not available. Use ward library.

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NEXT MONTH IN YO

Lessons for the Month of May

A CAPSULE GUIDE FOR HOME TEACHERS AND PARENTS TO STIMULATE ATTENDANCE AT SUNDAY SCHOOL

A Gospel of Love COURSE 1 (age 3)

Is it possible for three-year-olds to be cooperative in taking care of their health? Do they rest when they should? Do they enjoy nourishing foods? May lessons will help the three-year-old to understand the kind of things his Heavenly Father has planned for children's well-being.

Beginnings of Religious Praise COURSE 1a (age 4)

Who are our Heavenly Father's helpers? The bishop is His chief helper in our ward, but the bishop needs many helpers, too. Deacons, priests, and elders are the bishop's helpers. So are Sunday School and

Primary teachers. Four-year-olds are taught to pray at home and in Church, thanking their Heavenly Father for all His helpers.

Growing in the Gospel, Part II COURSE 3 (ages 5, 6)

Why should we love our Heavenly Father and Jesus? May lessons will help children in this class to understand some of the many things that our Heavenly Father does for us—things He does because He loves us.

Living Our Religion, Part II COURSE 5 (ages 7, 8)

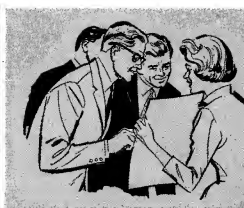
Who will inherit the earth? What does "inherit" mean, and why is it important? In the Sermon on the Mount and in 3 Nephi we learn that it is the meek who will inherit the earth; and the qualities which help individuals to become meek are: kindness, patience, gentleness, unselfishness, and teachableness.

History of the Church for Children COURSE 7 (ages 9, 10)

The Pioneers, like today's Church members, were eager to be efficient; so they chose the most modern, up-to-date methods of transportation—modern for 1847, that is. May lessons will contrast Pioneer experiences with transportation and comforts of 1967, together with the countless blessings we enjoy because of their courage and devotion.

Scripture Lessons in Leadership COURSE 9 (ages 11, 12)

Can we compromise our principles and live side-by-side with evil? When can we use our own judgment



OUR SUNDAY SCHOOL

of the right time to do something? How necessary is missionary work? How can a 12-year-old be like a tower? In May there will be exciting discussions to find some answers.

History of the Restored Church COURSE 11 (ages 13, 14)

Is missionary work different now from what it was just after the Savior left the earth? How long will the Church continue to send out missionaries? Will the work change in the future? May lessons will analyze missionary work of the past and present, and its prospects in the future.

Principles of the Restored Church at Work COURSE 13 (ages 15, 16)

What specific world and local events had to take place before the Gospel could be restored? What was their sequence? What evidence of divinity was there in the events? What is the Gospel? What media, past and present, have been available for dissemination of the Gospel? What do these things mean to YOU?

Life in Ancient America COURSE 15 (ages 17, 18)

How can religion help us attain a higher standard of living? In May we study King Benjamin's methods. Why did North America progress earlier and faster than South America? What lesson in courage can we learn from wicked King Noah? Find specific modern examples showing that courage and effort develop strength.

The Articles of Faith COURSE 19 (ages 19-22)

Why was Joseph Smith's ministry necessary? What Church government patterns and rules existed when he was a boy? What spiritual gifts had been available to the early Church? Were they available in the first quarter of the Nineteenth century? Why?

Gospel Living in the Home COURSE 25 (adults)

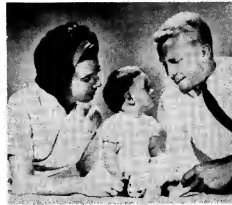
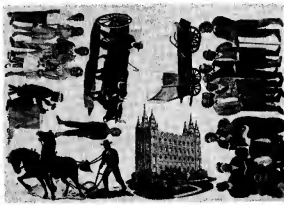
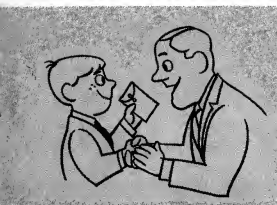
Is improvement always possible? Why bother to repent? What can parents do to help their children repent and turn from sin? How can Sunday School and parents work together for the betterment of the children? May lessons have some explicit answers.

The Gospel in the Service of Man COURSE 27 (adults)

The Church makes increasing demands on the time and treasure of its members. Is obedience to such demands recompensed in any way? How must a person change his life when he becomes a member of the Church? These questions will be discussed in May lessons, as will the priesthood of God and the organization of the Church.

A Marvelous Work and a Wonder COURSE 29 (adults)

What and when is the "great and dreadful day of the Lord"? How did Elijah's visit affect that day? How do genealogy and temple ordinance work tie in with the subject? All these will be discussed in May, as will the principle of eternal marriage, stressing that love is as eternal as life itself.



"When the sun grows cold and the stars no longer shine, the law of chastity will still be basic in God's world and in the Lord's Church. . . . Morality is not an outworn garment, faded, old-fashioned, and threadbare." In this day of shifting standards and loose moral values, youth need and desire to hear—

THE CERTAIN SOUND OF THE TRUMPET *

(For if the trumpet give an uncertain sound, who shall prepare himself to the battle?—I Corinthians 14:8.)

by Elder Spencer W. Kimball
of the Council of the Twelve

Yesterday as my jet plane soared in the air gaining altitude, the voice of the stewardess came clearly over the loudspeaker: "We are moving into a storm area. We shall skirt the danger, but there may be some turbulence. Be sure your seat belts are securely fastened."

As a leader of the Church and in a measure responsible for youth and their well-being, I raise my voice and say to the youth: "You are in a hazardous area and period. Tighten your belts; hold on, and you can survive the turbulence."

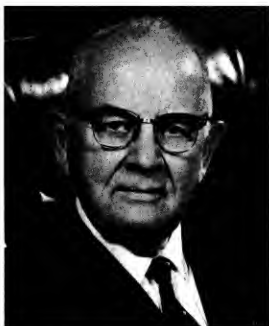
Paul said to the Corinthian Saints:

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (I Corinthians 14:8.)

With that as an introduction, may I speak first of words and relate them to my theme?

Two Powerful Words

Words are means of communication, and faulty signals give wrong impressions. Disorder and misunderstandings are the result. Words underlie our whole life and are the tools of our business, the expressions of our affections, and the records of our progress. Words cause hearts to throb and tears to flow. Words can be sincere or hypocritical. Many of



us are destitute of words and, consequently, clumsy with our speech, which sometimes becomes but babble. Paul said:

... Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. (I Corinthians 14:9.)

Words should be kind and gentle or firm and bold, according to the need of the moment. So, in social life, and certainly in morals, there should be careful selection of the right word to express the thought.

The two words on which I wish to dwell are *love* and *lust*: strong and powerful words—life and death words—love and lust.

"Yes, We Yielded"

Let me begin with a story. Across the desk from me sat a handsome 19-year-old boy and a beautiful, shy, but charming 18-year-old girl. They appeared embarrassed, apprehensive, near-terrified. He was defensive and bordering on belligerency and rebellion. They admitted they had broken the moral code and thus gone contrary to some social standards, but they quoted magazines and papers and speakers approving pre-marital sex and emphasizing that sex was a fulfillment of human existence.

Had they not read in some university papers of the new freedom where premarital sex was sanctioned, or at least not forbidden? Did they not see

(For Course 13, lessons of May 21 and June 25, "The Gospel" and "Joy the Goal of Life"; for Course 15, lessons of April 23 and May 21, "Life and Teachings of Jacob" and "King Noah and Abinadi"; for Course 19, lesson of May 28, "Spiritual Gifts"; for Course 25, lessons of May 7 and June 18, "Improvement Is Always Possible" and "Maturing the Emotions"; for Course 27, lesson of April 30, "Conditions of Membership"; for Course 29, lessons of May 28 and June 4, "Marriage for Eternity" and "Candidates for Godhood"; to support family home evening lesson 16; and of general interest.)

*Excerpted from a talk, "Love Versus Lust," given at Brigham Young University, January 5, 1965. Reprinted by permission.

the looseness in every movie, on every stage, on TV screens and in magazines? Had they not discussed this in the locker room and in private conversation? Had it not been fairly well established, then, in their world, that sex before marriage was not so wrong? Did there not need to be a trial period? How else could they know if they would be compatible for marriage?

Finally, the boy said, "Yes, we yielded to each other, but we do not think it wrong because we love each other." I thought I had misunderstood him. Since the world began there have been countless immoralities, but to hear them justified by a Latter-day Saint youth shocked me. He repeated, "No, it is not wrong, because we love each other." Here was one of those misused, four-letter words.

Peter again cautioned us:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. (1 Peter 5:8.)

The Savior said that if it were possible the very elect would be deceived by Lucifer. He uses his logic to confuse and his rationalizations to destroy. He will shade meanings, open doors an inch at a time, and lead from purest white through all the shades of gray to the darkest black.

This young couple looked up rather startled when I postulated firmly, "No, my beloved young people, you did not love each other. Rather, you lusted for each other."

And here was the other misused word. Paul told Titus:

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. (Titus 1:15-16.)

Love and Lust

I wish today to help define meanings of words and acts for young people, to fortify them against error, anguish, pain, and sorrow.

The boy and girl sat still and listened respectfully. I was not sure if they were comprehending. Apparently their wrong concepts had been bolstered so long and firmly it was hard for them to change immediately.

We talked about words—short words like lift and lean, hide and lurk, flee and stay, lose and gain, fall and rise, open and shut, live and dead, hell and home—and again, love and lust. The beautiful and holy word of love they had defiled until it had degenerated to become a bedfellow with lust, its an-

thesis. As far back as Isaiah, deceivers and rationalizers were condemned:

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isaiah 5:20-21.)

Paul charged the Corinthians:

Flee fornication . . . he that committeth fornication sinneth against his own body. (1 Corinthians 6:18.)

To avoid the disasters, Paul cautioned the Saints "not to company with fornicators." And he urged people to "put away from among yourselves that wicked person." (See 1 Corinthians 5:9, 13.)

Oh, if our young people could learn this basic lesson to always keep good company, never to be found with those who tend to lower their standards! Let every youth select associates who will keep him on tiptoe, trying to reach the heights. Let him never choose associates who encourage him to relax in carelessness.

When the scriptures are so plain, how can anyone justify immoralities and call them love? Is black white? Is evil good? Is purity filthiness?

Is Evil Good?

As I looked the boy in the eye, I said, "No, my boy, you were not expressing love when you took her virtue."

And to her, I said, "There was no real love in your heart when you robbed him of his chastity. It was lust that brought you together in this most serious of all practices short of murder. Paul said, 'Love worketh no ill to his neighbour.'" (Romans 13:10.)

I continued, "If one really loves another, one would rather die for that person than injure him. At the hour of indulgence, pure love is pushed out one door while lust sneaks in the other. When the unmarried yield to the lust which induces intimacies and indulgence, they have permitted the body to dominate and have placed the spirit in chains. It is unthinkable that anyone could call this love. You have ignored the fact that all situations or actions in which the pleasure or satisfaction ends with the termination of the act will never produce great peoples nor build great kingdoms."

Because of widespread tolerance toward promiscuity, this world is in grave danger. When evil is decreed and forbidden and punished, the world still has a chance. But when toleration for sin increases, the outlook is bleak, and Sodom and Gomorrah days are certain to return.

(Continued on following page.)

That the Church's stand on morality may be understood, we declare firmly and unalterably that morality is not an outworn garment, faded, old-fashioned, and threadbare. God is the same yesterday, today, and forever; and His covenants and doctrines are immutable. When the sun grows cold and the stars no longer shine, the law of chastity still will be basic in God's world and in the Lord's Church. Old values are upheld by the Church not because they are old, but rather because through the ages they have been proved right.

What Kind of World?

"What kind of world would we have," I asked these young people, "if this heresy of premarital sex looseness and alleged free love were in order?" The world, already ill, would expire. We are not speaking of a sex-free world any more than we are speaking of a sexy world, for a sexless civilization would die in one generation, if indeed it could be born. A sexy civilization will die of its own rottenness when it is ripe in iniquity. Within proper marriage, pure sex life is approved. There is a time and an appropriateness for all things of value. In ancient days, one city or one civilization could disintegrate without seriously disturbing other parts of the world; but today our communication and transportation facilities make the whole world a single community.

Sexual encounters outside of legalized marriage render the individual a *thing* to be used, a *thing* to be exploited, and make him or her exchangeable, exploitable, expendable, and throw-awayable.

And when we come before the great Judge at the bar of justice, shall we stand before Him as a *thing* or as a person, as a depraved body of flesh and carnal acts, or as a son or daughter of God standing straight and tall and worthy? And as we answer the vital questions, will we be able to say, "I builded, I did not tear down; I lifted, I did not pull down; I grew, I did not shrivel; I helped others grow, I did not dwarf them; I helped, I did not hinder; I loved intensely and blessed, I did not lust toward exploitation to injure?"

And the question that surely arises is: Will we stand before the great Judge and be proud or ashamed, satisfied or frustrated? And no normal youth or adult who has received the Holy Ghost can conscientiously claim that he did not know these things were transgressions.

Marriage Is Forever

To be unwilling to accept responsibility is cowardly, disloyal. Marriage is for time and eternity. Fornication and all other deviations are for today,

for the hour, for the "now." Marriage gives life. Fornication leads to death. Premarital sex promises what it cannot possibly produce nor deliver. Rejection is often the fruit as it moves its participants down the long highway of repeated encounters.

Proper sex functions bring posterity, responsibility, and peace; but premarital sex encounters bring pain, loss of self-esteem and spiritual death, unless there is a total, continuing repentance.

We live in a sterile age, or so it seems—an age when young people turn to sex to escape loneliness, frustration, insecurity, and lack of interest. "What can we do?" the youth complain. They are little interested in reading, or in family associations, youth socials, or the community dance. They must have something more exciting. Long ago they ceased making their own entertainment which could be as clean and worthy as they wished to make it. Today, then, they look at television and go to shows in town, and to the so-called "passion pits," where they are overstimulated sexually. Reverend Lawrence Lowell Gruman says:

It is indeed a quaint morality that belittles sex and shrinks human beings to pleasure-seeking dwarfs, for if sex is good, as eating and sleeping are good, then it, too, has specific limits and an appropriate place and that place is within marriage.

The sexual encounter ought to be a full and free affirmation of the other person . . . a total commitment to him, and that spells permanence and permanence is spelled out in marriage. . . . If you love another person fully, wholly, unselfishly, then respect the sexual life of that person by surrounding him with marriage. Using and being used, we fail as human beings and sons of God.

What Is Love?

Many people think of love as mere physical attraction, and they casually speak of "falling in love" and "love at first sight." One might become immediately attracted to another individual, but love is far more than physical attraction. It is deep, inclusive, and comprehensive. Physical attraction is only one of the many elements; but there must be faith and confidence, understanding and partnership. There must be common ideals and standards. There must be a great devotion and companionship.

Love is cleanliness and progress, sacrifice and selflessness. This kind of love never tires nor wanes, but lives through sickness and sorrow, poverty and privation, accomplishment and disappointment, time and eternity. For love to continue, there must be a constant increase of confidence and understanding, of frequent and sincere expression of appreciation and affection. There must be a forgetting of self and a constant concern for the other.

For many years I saw a strong man carry his tiny, emaciated, arthritic wife to meetings and wherever she could go. There could be no sexual expression. Here was selfless indication of affection. I think that is pure love. I saw a kindly woman wait on her husband for many years as he deteriorated with muscular dystrophy. She waited on him hand and foot, night and day, when all he could do was to blink his eyes in thanks. I believe that was love.

I knew a woman who carried her little, handicapped daughter until the child was too heavy to carry, and then pushed her in a wheelchair for the following years until her death. The deprived child could never express an appreciation. It seems to me that that was love. Another mother visited regularly her son who was in the penitentiary. She could receive nothing from him. She gave much, all she had.

If anyone feels that promiscuity is a demonstration of love, let him ask himself: "If this beautiful body which I have misused suddenly became deformed or paralyzed, would my reactions be the same? If this lovely face were scarred by flames, or this body which I have used suddenly became rigid, or this keen mind which I have enjoyed suddenly became blank, would I be such an ardent lover? If senility or any of its approaches suddenly fell upon my sweetheart, what would my attitude be?" Answers to these questions might test one to see if he really were in love or if it were only physical attraction which encouraged the improper physical contacts. The young man who protects his sweetheart against all *use* or *abuse*, against insult and infamy from himself or others, could be expressing true love.

Immorality generally brings a guilt, deep and lasting. And this is a factor not to be overlooked. These unresolved guilt complexes are the stuff of which mental breakdowns come, the building blocks of suicide, the fabric of distorted personalities, the wounds that scar or decapitate individuals or families.

"You Should Be Married"

The young couple still was sitting before me. They mentioned a possible future marriage, apparently thinking to impress me, and were a bit startled when I said with positiveness, "*You should be married and immediately.*" And I quoted this scripture:

And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. (Exodus 22:16.)

And again from Moses:

If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her,

and they be found . . . she shall be his wife; because he hath humbled her, he may not put her away all his days. (Deuteronomy 22:28-29.)

They were almost horrified at the suggestion of immediate marriage, and he remonstrated: "Why, we couldn't marry. We are not ready for marriage. We haven't completed our schooling. We have no employment. We are not ready to make a home."

And then I asked, as kindly as I could, "Then why did you precipitate yourselves into that situation? Why did you do the act which would make you parents? Why did you engage in the associations that would demand a home, employment, status? Your irresponsible act identifies you as most immature. You do not know the meaning of responsibility, but you have pushed yourselves prematurely into adulthood. You should now meet the responsibilities as best you can.

"In order to live with themselves, people who transgress must follow one path or the other of two alternatives. The one is to sear the conscience and dull the sensitivity with mental tranquilizers so that the transgression may be continued; the other is to permit remorse to lead to total conviction, repentance, and eventual forgiveness."

The Transgressor's Way Is Thorny

No one can ever be forgiven of any transgression until there is repentance, and one has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses, or rationalizations. When one admits that his sin is as *big* as it really is, then he is ready to begin his repentance; and any other elements of repentance are of reduced value, until the conviction is established totally. Then repentance may mature and forgiveness eventually come.

The way of the transgressor is hard and tough and long and thorny. But the Lord has promised that for all those sins and errors outside of the named unpardonable sins, there is forgiveness. But sometimes it takes longer to climb back up the steep hill than it did to skid down it. And it is often much more difficult.

When a total self-conviction is stirred to a new life, and prayers have been multiplied, and fasting, through humility, intensified, and weeping has been sanctified, repentance then begins to grow and eventually forgiveness may come. A basic thought which none may overlook is the statement of the Prophet Amulek:

And I say unto you again that he cannot save them in their sins . . . and he hath said that no un-

(Concluded on page 147.)



Phil Margetts

Phil Margetts organized Utah's first little theatre. And although Phil's greatest acts were as a clown, making the world laugh, he has been known as "the dean of the theatre in Utah." He and other dedicated performers helped the old Salt Lake Theatre earn the title:

"A CATHEDRAL IN THE DESERT"

*by Ralph E. Margetts**

Hundreds of stories have been published about early drama in Utah. The supply is really inexhaustible. And even through the memory of people still living we can experience some unforgettable moments of our pioneer history.

(For Course 11, lesson of June 18, "Early Drama in the Church"; for Course 27, lesson of June 4, "Religious and Social Welfare"; and for general interest.)

*Ralph E. Margetts, a grandson of Phil Margetts, is associate director of Pioneer Memorial Theatre at the University of Utah, where he earned three degrees (B.A., 1949; M.A., 1950; Ph.D., 1959). He recently returned from two years in Bamako, Mali, Africa, on a U. S. State Department assignment, assisting the Mali government to establish a pedagogical institute. He served in the French Mission (1928-1931). Brother Margetts and his wife, the former Winnifred Snell, are members of the North 33rd Ward, Bonneville (Utah) Stake.

For example, there are many stories of Phil Margetts, for 40 years leading comedian of the old Salt Lake Theatre. Returning from a mission to England in 1858 he found the Social Hall closed, the Dramatic Association disbanded, and no opportunity to use his theatrical talents and all of the new ideas about acting he had acquired in London. The only entertainment in Great Salt Lake City was a circus.

A Circus Jester

If he couldn't act, he could at least entertain, thought Phil Margetts, so he joined the circus as a jester and general acrobat. He did it, as he said, "to fill a dull, aching void in my career." But he does add slyly, "and perhaps to keep myself out of mischief."

George Bartholomew, the circus owner, specialized in training horses. He had a particularly intelligent colt which he had named Young America. As a climax to Young America's act, Phil developed a comedy routine. Bartholomew, as ringmaster, would attempt to get the horse to perform a difficult trick, while Phil Margetts, dressed as a clown, sneaked into the ring trying to steal the corn which was the horse's reward. The horse would prick up his ears and shake his head angrily whenever the clown appeared in the ring. Phil, of course, would attempt to steal away the corn, only to be caught and chased around and around the ring until he dropped the sack and somersaulted out of the ring. At other times Young America pursued Phil around the ring nipping him on the seat of his pants while Phil tried desperately to outrun the horse. This act never failed to convulse the audience.

Utah's First Little Theatre

A few years after the circus episode, Phil Margetts organized the Mechanic's Dramatic Association, Utah's first little theatre. At that time Phil's friend and fellow actor, Henry Bowring, was building a new home at 344 East First South Street. Somehow Phil persuaded Henry to leave the lower floor of the house unfinished, providing a hall 18 by 40 feet for a theatre. The Bowring family moved into the kitchen and bedrooms on the second floor. The unpartitioned lower floor became known as the Bowring Theatre. The depth of the stage was only 15 feet, leaving an auditorium of 18 feet by 25 feet, or enough space to seat about ninety people.

This was Utah's first commercial venture in theatre, and it was a resounding success. The house was crowded every night. Advance ticket sales disposed of all available seats, and standing room was at a premium. Proud of the accomplishments of his little group, Phil "waited upon President Young"

and invited him to attend a performance. The President accepted for both himself and Heber C. Kimball, and they attended a performance of *Luke the Laborer*. The following day Phil sent an invitation to The First Presidency and enclosed 90 tickets for the performance. When the three families of The First Presidency arrived, there was not a single seat left for the general public.

After the final act, Phil stepped in front of the curtain and thanked the President and his counselors for honoring the company. He then "expressed regret that they had not a more commodious and comfortable theatre in which to entertain their friends." President Young, obviously pleased with the performance and the civilities extended to him, responded by encouraging the company to continue its work.

A First Class Stock Company

It has been said that during this evening President Young recognized the need for a theatre and that from this experience grew the determination to build one. Within two weeks a meeting was held in President Young's office to reactivate the Deseret Dramatic Association and take the first steps toward building the Salt Lake Theatre.

The opening of the Salt Lake Theatre provided a tremendous impetus to the art of drama in Utah. The theatre critics rapped the company soundly whenever they believed a play or its presentation poor. Prompting, dragging, or anything else which was not first-class was soundly castigated. The severities of this critical attitude and the watchful eye of Brigham Young kept the company on its toes and pushed it rapidly toward a reputation as one of the best stock companies in America. Facilities and

Henry Bowring and Margetts as Peter and Tom Polt.



Asenath Adams shares scene with Phil Margetts.

quality of performance gained for it the title, by traveling performers, of "the cathedral in the desert."

Great actors frequently preferred to use the local company as support when visiting the Salt Lake Theatre. One of these was Tomaso Salvini, a great Italian who came to Utah to do *Hamlet*. Salvini had neglected to learn English, so he read his lines in Italian while the rest of the company used English. He was also terribly intense and temperamental, frequently losing himself in his role. During the action in one scene, for instance, a duel began on stage between Salvini and Phil Margetts. Fortunately, Phil was a swordsman of considerable talent, for Salvini laid on with a gusto which forced Phil off stage, literally fighting for his life. Salvini, thrusting wildly, chased him out the huge stage door into the middle of State Street before he could be awakened from his dramatic delirium.

The Show Must Go On

It must not be supposed that the pioneer actors took their vocation lightly. Deeply ingrained in the company was the ancient theatrical tradition that "the show must go on." They believed that the privilege of entertaining their fellowmen carried a profound responsibility. In 1863 an epidemic of diphtheria ravaged the company. *The Deseret News*, reporting on a performance of *Eustache Baudin, the Forsaken and Bombastis Furioso*, said:

"Some of the players were visibly too sick to appear before the curtain and some of the attachees (backstage personnel) behind the scenes were still worse. It was a little too much to shift scenes and appear before them at the same time."

(Concluded on page 147.)

As dancing prisms vibrate with the slightest, stirring breeze, so children are swayed, excited, thrilled, soothed, or led to laughter or tears by the rhythmic sound of words and ideas. They respond to rhythm and sound as . . .

WIND CHIMES IN THE BREEZE

by Melba Glade

Read poetry to young children? Of course.

Poetry is the small child's dish. With his whole being the young child responds to a poem which appropriately meets his mind and his spirit.

Rhythm is a part of the daily beat of children's lives—the rhythm of rain drumming on the window, of cars rolling down the street. Children are intrigued with the rhythmic quality of the great natural world around them. Their rhythms and interpretations are poetic in nature.

Too, the young child responds to specific sensory experiences. He learns through employing the sensations of taste, touch, sight, sound, and smell. Like the poet, he delights in the sensuous quality of his experiences.

Children are intrigued with the sound of words. They enjoy experimenting with new language patterns. Observe how quickly they repeat neatly turned phrases. They make up original expressions that are tunelessly appealing, and they repeat them over and over. They also have original ways of employing language to get to the heart of thoughts and feelings.

Children are visual-minded and see their world with a perception that can be captured by poetry. For them the world and everything in it seems fresh and amazing. They like to ask questions in order to more fully comprehend their environment, their relationships, and themselves. They learn as they experience deeply and try to interpret experiences with insight. Within children are the wellsprings that nurture aesthetic qualities to enhance and enrich life.

Place of Poetry in Children's Lives

Perceptive parents and teachers know that children develop sensitive hearts and minds only as

(For Course 1, lesson of April 23, "Jesus Enjoyed Things of This World"; for Course 1a, lessons of May 14 and 21, "Heavenly Father Wants Us To Talk to Him," "We Pray at Home," and "We Pray at Church"; for Course 2a, lessons of April 2 and June 11, "Foster Your Child's Development" and "Increasing the Mental Powers"; and as general support for family home evening lessons.)



Art by Ron Wilkinson.

adults guide that development. The adult recognizes the child's natural responsiveness to beauty but at the same time knows that he must stimulate desire to gain knowledge and appreciation of works of high artistic value.

GOOD POETRY:

- gives children an exhilarating sense of melodious movement
- makes the everyday experiences of life vibrant and meaningful
- tells wonderful stories
- releases health-giving laughter
- carries them into extravagant or fanciful situations
- extends their appreciation of the natural world
- creates memorable personages or characters
- sings its way into minds and memories
- increases feelings of personal worth and inspires respect for the dignity of man
- strengthens and refreshes the spirit.

Children like poems about pets, play activities, and interesting people. They enjoy poems about the seasons, weather, animals, flowers, and trees. In humorous poetry they respond to ludicrous situations, peculiar people, absurdities, oddities, and nonsense. In narrative poetry they listen with rapt attention to adventures on sea and land, patriotic achievements, courageous deeds, historical personages and events, and heroism. In the fanciful they enjoy make-believe. In true lyric poetry, which is the poetry of childhood, they feel a kinship with that which creates moods, calls forth pictures, and makes the commonplace distinctively uncommon.

How Do We Select Poetry for Children?

Poetry must be of high literary quality. The durable poems of childhood are those which sharpen and enrich the child's perceptions of the familiar and the strange. If it is good poetry, the words and rhythms are those which serve best and are most appropriate for the poet's purpose. Children respond to the expressive composition of a fine poem. Man's most important possession

*Is the safe kept memory
Of a lovely thing.*

—Sara Teasdale.

Childhood Delight

SKY ADVENTURES

*I saw a lovely thing today
A big fat cloud hung in the sky,
Black and dark it loomed on high.
Then came a rumble like a train
And from the cloud poured silver rain.*

*I saw a lovely thing today
A sky just like a big blue cup.
The cup turned down, my world turned up—
No other thing upon the blue,
The rain-washed sky was shiny new.*

*I saw a lovely thing last night
The sun went down but not to rest.
It held a fanfare in the west,
With colors bright as circus clowns
That flamed and leaped without a sound.*

*I saw a lovely thing last night
The sky was like a sea of ink,
With bright stars scattered to its brink.
The moon, a silver slice on high,
A jeweled ship sailed in the sky.*

—Goldie B. Despain.

THE WINTER IS PAST

*For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land.*

—Song of Solomon 2:11-12.

*My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.*

—William Wordsworth.

*Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen
Because thou art not seen,
Although thy breath be rude.*

—William Shakespeare, *As You Like It*, Act II, Scene 7.

SING UNTO THE LORD

*Sing unto the Lord with thanksgiving;
sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
who prepareth rain for the earth,
who maketh grass to grow upon the mountains.
He giveth to the beast his food,
and to the young ravens which cry.
Praise the Lord, O Jerusalem;
praise thy God, O Zion.*

—Psalm 147:7-9, 12.

THE LORD'S PRAYER

*Our Father
which art in heaven,
Hallowed be thy name.
(Concluded on following page.)*

*Thy kingdom come.
Thy will be done
in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom,
and the power, and the glory,
for ever. Amen.*

—Matthew 6:9-13.

TINY TIM'S PRAYER

God bless us every one!

—Dicken's Christmas Carol.

*He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.*

—Samuel Taylor Coleridge from
"The Rime of the Ancient Mariner"

*The earth is the Lord's, and the fulness thereof;
the world, and they that dwell therein.
For he hath founded it upon the seas,
and established it upon the floods.
Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
who hath not lifted up his soul unto
vanity, nor sworn deceitfully.
He shall receive the blessing from the Lord,
and righteousness from the God of his salvation.*

—Psalm 24:1-5.

*Lord, teach me all that I should know,
In grace and wisdom may I grow;
The more I learn to do Thy will,
The better may I love Thee still.*

—Isaac Watts.

THANKSGIVING

*For this new morning with its light,
Father, we thank Thee,
For rest and shelter of the night,
Father, we thank Thee,
For health and food, for love and friends,
For everything Thy goodness sends,
Father in heaven, we thank Thee.*

—Ralph Waldo Emerson.

Home—Source of Strength and Lasting Pleasures

Begin or end a family night with some poems. Read new ones more than once. Poetry is an aural art—it should be spoken and heard to be fully un-

derstood and enjoyed. Listening to fine poetry read by someone who loves it brings a familiar experience home to a child.

Let children try to hear a poem—to understand how its sounds appeal to the mind and the emotions.

It is true that hearing poetry is not enough. One must also be able to sense what the poet is trying to express; to discover the deeper meaning of the poem, the underlying idea and its great emotional power. The performance of the poem leads to the build-up or progression of thought and mood in the poem.

In the finest sense, the poet hopes to invite the reader to participate in the poem and to identify himself with the action, the people, and the scene. True poetry is intended to stir the emotions deeply. The poem then becomes a part of the child's knowledge and experience forever.

Introduce children to modern anthologies until they know what they are and how enjoyable they can be. Borrow several anthologies from the library for family reading. Ask a child to choose a poem or to select a subject he likes and then help him find a poem. Children will enjoy the fun and adventure of exploring together. What a good time can be had when the family gathers to hear Mother, Father, brother, or sister read from a favorite book! This is one way the home can become the center of good living. Gradually but constantly, goodness, truth, and beauty will come to have a place in the hearts and lives of boys and girls.

Suggested for Home and Family Enjoyment:

Time For Poetry, May Hill Arbutnot; Scott-Foresman Company.

The Illustrated Treasury of Children's Literature, Margaret E. Martignoni; Grosset and Dunlap Publishers.

Mother Goose Treasury, Raymond Briggs; Coward-McCann, Inc.

Child's Garden of Verses, Robert Louis Stevenson.

Prayer For a Child, Rachel Field; Macmillan Company.

Very Young Verses, selected by B. P. Geismer and A. B. Suter; Houghton-Mifflin Company.

A Pocketful of Rhymes, ed. K. Love; Thomas Y. Crowell Company.

The First Book of Poetry, selected by I. J. Peterson, Franklin Watts.

Poems For Seasons and Celebrations, ed. by William Cole; World Publishing Company.

Roofs of Gold, ed. Padraic Colum; Macmillan Company.

The Birds and Beasts Were There, selected by William Cole; The World Publishing Company.

The Singing And The Gold, selected by Elinor Parker; Thomas Y. Crowell Company.

The Earth Is The Lord's, compiled by Helen Plotz; Thomas Y. Crowell Company.

The Sound of Poetry, Allyn and Bacon.

The Reading of Poetry, Allyn and Bacon.

Library File Reference: POETRY.

clean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (Alma 11:37.)

But to those who have broken the law of chastity and who have complied as above, there is the promise of forgiveness; and the Lord charges the leaders of His Church that when they have totally repented, "Thou shalt forgive them."

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. By this ye may know if a man repenteth of his sins —behold, he will confess them and forsake them. (Doctrine and Covenants 58:42-43.)

The Tones of the Trumpet

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8.)

I believe the youth of Zion want to hear the clear and unmistakable tones of the trumpet, and it is my hope that I can play the tune with accuracy and precision so that no honest person will ever be confused.

A double minded man is unstable in all his ways. Blessed is the man that endureth temptation:

for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

But every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. (James 1:8, 12-16.)

... Be not deceived: neither fornicators . . . nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God. (I Corinthians 6:9-10.)

Man is created in the image of God. He is a god in embryo. He has the seeds of godhood within him and he can, if he is normal, pick himself up by his bootstraps and literally move himself from where he is to where he knows he should be.

Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God. (Mormon 9:28.)

Library File Reference: CHASTITY.

"A CATHEDRAL IN THE DESERT" (Concluded from page 143.)

The Children's Great Favorite

Phil's great love for children (he had 14 of his own) was earnestly reciprocated by the children of Salt Lake City. He was a great favorite of young people and often played roles especially for them.

He played the Widow Jollygong in *Aladdin*. This play enjoyed the longest continuous run of any play produced during the 1860's. In one scene colored balloons were required. Charles Millard, the ingenious property man, provided inflated pig bladders attached to long strings. Phil Margetts evolved a comic bit of business of getting himself hopelessly entangled in the balloon strings. One night he outdid himself and got so thoroughly tied up that he tripped and sat down violently on one of the bladders, which exploded with a tremendous bang. Quick to ad lib, Phil twisted his face into an expression of wide-eyed agony which convulsed the audience. Naturally the accident became a studied piece of business for the remaining performances of

the show. Julia Dean Hayne, the visiting star, watched from the wings at each performance and laughed until she cried.

Death claimed a child of Phil Margetts on two different occasions, yet each time he appeared on the stage the same evening. This was not a sign of callousness, but a deep conviction that his duty lay in entertaining the people to the best of his ability. He has been aptly called "the dean of the theatre in Utah."

Phil Margetts thought in terms of the theatre all his life until he died in 1914 at the age of 85. His children and grandchildren grew up surrounded by theatrical conversation and visitors. They learned a theatre vocabulary along with the rudiments of English. Some of these children are still comparing current plays and performances with "the good old days" of Phil Margetts and Salt Lake Theatre—the cathedral in the desert.

Library File Reference: UTAH DRAMA.

"GATHER YE TOGETHER..."

by Leonard J. Arrington*

In the early days of the Restored Church the Lord counseled His people to gather out of "Babylon" and to build the kingdom of God in "the tops of the mountains." (See Doctrine and Covenants 133.) At the general conference held in the nearly completed Nauvoo Temple in October, 1845, the Saints voted unanimously to remove to the Far West. President Brigham Young proposed "... that we take all the Saints with us, to the extent of our ability, that is, our influence and property."

When this motion was enthusiastically passed, President Young prophesied: "If you will be faithful to your covenant . . . the great God will shower down means upon this people to accomplish it to the very letter."¹ Frequently, after the vanguard of Saints arrived in the Salt Lake Valley in 1847, President Young reminded them of this sacred covenant to assist their brethren in gathering to Zion.

On September 9, 1849, a conference of Saints approved the establishment of a "Perpetual Emigration Fund" to gather the poor. The territorial legislature incorporated a company, and a committee was appointed to collect contributions. During the next 38 years the Perpetual Emigration Fund Company² gave assistance to approximately

(For Course 7, lessons of May 7 and 14, "President Young Guides the Pioneers Westward" and "Water Pioneers"; for Course 11, lessons of April 20 and May 21, "The Railroad" and "Perpetual Emigration Fund Company"; for Course 13, lessons of April 16 and May 28, "Service" and "How the Gospel Spreads"; for Course 27, lesson of April 30, "Conditions of Membership"; and of general interest.)

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¹B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, Volume 2, Deseret News Press, Salt Lake City, Utah, 1930; page 538.

²B. H. Roberts, *History of the Church*, Volume 3, pages 407-410.

100,000 persons migrating from Europe and the eastern United States to the valleys "in the tops of the mountains."

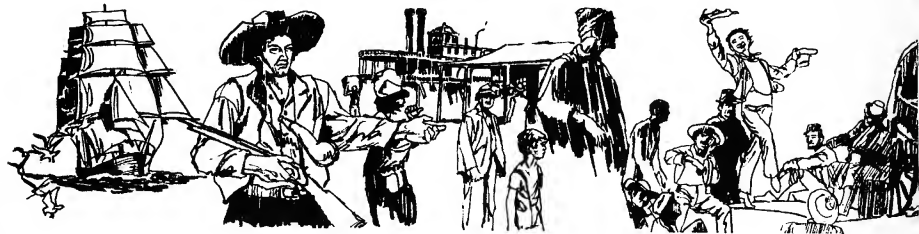
The Perpetual Emigration Fund was planned in such a way that Church members in the Far West and elsewhere could contribute cash or livestock, produce, and labor, which were then converted into cash to assist converts in gathering to the Rocky Mountain Zion. After their arrival, those assisted were expected to labor part time on public projects to help keep the Fund active. More than ten million dollars in labor, produce, and property was donated to the Fund during its existence.

The Perpetual Emigration Fund Company had a twofold purpose: 1. To supervise the migration of approximately 15,000 "American" Saints from the Missouri River to the valley of the Great Salt Lake. This task was completed in 1852.

2. To organize and supervise the emigration of British, Scandinavian, and other European Saints. For this purpose a headquarters was established in Liverpool. Missionaries shepherded converts from British cities and farms to the English seaport. There, families of migrating Saints were organized into temporary wards and branches, with an experienced member as branch president or bishop, and placed aboard ships chartered for the ocean crossing. Each family was expected to pay whatever it could afford into the common fund.

The British exodus gained attention from prominent, influential men. Charles Dickens, who devoted one of the chapters of *The Uncommercial Traveller* to Mormon emigration from Liverpool, wrote of the strict order and beneficial discipline. "The Mormon ship," reported a House of Commons Committee, "is a family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace."³ (See our cover article, page 155.)

³Parliamentary Papers, House of Commons: Report from the Select Committee on Emigration Ships, 1854; XIII, 163, 349.



UPON THE LAND OF ZION*

After an ocean voyage of several weeks, the Saints landed at New Orleans and went by river boat up the Mississippi and the Missouri rivers to the frontier outfitting post. Or, later, groups landed at New York, Philadelphia, or Boston, and traveled overland in specially chartered trains to the Missouri River rendezvous. Incoming groups were reorganized at the frontier outfitting point into companies of 200 or more, with a seasoned frontiersman as captain. Oxen, wagons, and provisions were acquired, and they began the long trek to the Great Basin. Once again, Mormon companies were noted for their splendid discipline and good order. The noted western historian, Ray Allen Billington, wrote that Mormon overlanders were "the best prepared pioneers in the West."⁶

As each wagon train arrived in the Salt Lake Valley, Presiding Bishop Edward Hunter convened the local bishops in order to place the immigrants for the winter. A Church Department of Public Works provided gainful employment in the construction of the Salt Lake Theatre, the "Mormon Tabernacle," the Salt Lake Temple, and such other works as irrigation canals, fences, gristmills, and tanneries. Early in the spring those desiring land were organized into companies to colonize new settlements. Almost 500 separate settlements were colonized by Mormon converts during the nineteenth century.

Approximately 3,000 Saints were thus assisted to the Far West each year by means of this inspired program. A noted western historian called it "the most successful example of regulated immigration in United States history."⁷

Beginning in 1856, several immigrant companies made the long trek across the plains pulling hand-

carts. During the 1860's, from 10,000 to 15,000 Saints were taken to the Salt Lake Valley in wagon trains which had been made up in Utah and driven by volunteers to the Missouri River for the express purpose of transporting the poor back to Utah. At the time of the construction of the Union Pacific Railroad in the late 1860's, thousands of Utah Saints labored on the road construction with very little or no pay, in order that their brethren could be brought to the West in relative comfort and ease.

The Perpetual Emigration Fund Company was formally disincorporated by an Act of Congress in 1887, but not before it had completed its task of assisting "the poor" to locate in the Great Basin. A few years after the disincorporation, The First Presidency asked the Saints to recognize that the purposes of the gathering had been accomplished and that new members should then, subject to individual agency, consider remaining in their own states and countries to build up congregations where the spirit of the Gospel would be manifest. Ultimately, of course, this led to the formation of wards and stakes, the erection of chapels and temples, and the location of many "little Zions" in different parts of the world.

Suggested Readings:

Gustave O. Larson, *Prelude to the Kingdom: Mormon Desert Conquest—A Chapter in American Cooperative Experience*; Marshall Jones Company, Francetown, New Hampshire, 1947.

William Mulder, *Homeward to Zion: The Mormon Migration from Scandinavia*; University of Minnesota Press, Minneapolis, Minnesota, 1957.

Philip A. M. Taylor, *Expectations Westward: The Mormons and the Emigration of their British Converts in the Nineteenth Century*; Clarke Irwin and Company, Ltd., Canada, and Oliver and Boyd, Ltd., England, 1966.

Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900*; Harvard University Press, Cambridge, Mass., 1958.

Library File Reference: PIONEERS.

*"Best Prepared Pioneers in the West," by Ray A. Billington, *American Heritage*, October 1956.

⁶Economic Beginnings of the Far West, New York, 1912; II, 184.



Art by Ron Wilkinson.



HERE TO STAY!

by J. Smith Jacobs*

Art by Ron Wilkinson.

NOT too long ago I visited my 79-year-old aunt. She dined me and hosted me like royalty in her "new" home and made me feel in no way a burden, though I stayed for three days. The remarkable thing about this is that Aunt Ella has been handicapped since early adolescence and has spent the past 19 years in a wheelchair. Although stricken with polio when 13 and left speechless and motionless for a time, she helped rear the four children of her widowed husband and three of her own.

Most of her married years were pioneer years, when taxes, mortgage, poor crops, sickness, and other hardships would have defeated people of lesser metal. But her husband had said, "We're here to stay!" and this became the family slogan.

Ella Rigby was born on April 23, 1888, of pioneer parents. She was one of twin girls born to Sophia Eckersly and William F. Rigby, the Mormon colonizer after whom Rigby, Idaho, was named. Ten children preceded Ella and her twin. Another child was born later. The family lived in mountainous northwestern Wyoming.

(For Course 5, lesson of May 14, "Our Mothers Are Kind and Merciful"; for Course 9, lesson of June 4, "A Leader Has Courage"; for Course 13, lesson of April 16, "Service"; for Course 25, lesson of June 13, "Maturing the Emotions"; for Course 27, lesson of May 14, "Mother's Day", to support family home evening lessons 13 and 14; and of general interest.)

The twins, Eva and Ella, sang duets together from the time they were three years old. Being identical twins—even their father was unable to tell them apart—they were quite an attraction on the rugged frontier.

Then a siege of infantile paralysis, the first of its kind in the area, left Ella's body completely broken and without movement. It was months before she could talk, move her head, or right arm.

As her strength gradually returned, her voice came back and before long she was singing again. Once Elder David O. McKay (now President of the Church) was in Driggs, Idaho, for stake conference when Ella was escorted to the front of the hall between two older brothers. She held firmly onto their arms and dragged her unresponsive limbs along between them. She sang "Better Land"; and when Elder McKay returned to his home in Utah, he told the incident at another conference held at Thanksgiving time. He stated that as he had watched her drag her unresponsive legs to the front of that assembly, he thought, "What on earth does

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1. The large pioneer Rigby family, with twins Eva and Ella in foreground. 2. The Rigby twins, Eva and Ella. 3. Baby Ella, twin daughter of Ella, senior. 4. Ella, about 25 years, after treatments in St. Louis.

this girl have to be thankful for?" But when he heard her beautiful voice and caught her spirit as she sang, he knew!

In her spare time Ella learned to sew. She practiced by making over old clothes for her sisters and brothers, and repairing all that could be repaired. Meanwhile strength and courage grew within her, and she went to Rexburg, Idaho, to attend school with her twin, Eva, and her older brothers. There, both girls contracted typhoid fever, and Eva died. Ella was able to return to school and graduated from the eighth grade.

The effort she had made to walk had caused a serious curvature of the spine, and in 1912 Ella sold what land her father's estate had left her and went to St. Louis to undergo physical therapy. Of this trip she said:

"I went alone, with God only to guide me. I worked every day on twenty mechanical machines, was hung from the ceiling till all the weight of my body was off the floor, there for five minutes I wore steel body and limb braces. After nine months I was four and one-half inches taller and walked with a cane."

For the first time she could see the possibility of the fulfillment of the promise made to her in a blessing given by the elders soon after she was stricken, that she would fulfill the purpose of her creation. Since then she had had as her dream and goal to be married and have a family. Several young men had dated her, and some had asked her to marry them, but she always felt that they had more pity for her than belief that she could fulfill her role as wife and mother. It took six years of working as a tailor and milliner, running businesses in both Driggs, Idaho, and Logan, Utah, before she found a man who treated her as though she were a normal person.

Walter H. Durrant was a widower with four children, and she gladly accepted the new role of mother to his children. They, in turn, were surprised to see her make a bed faster with a cane than two people normally could, and cook the best meals they had ever eaten.

A year later, Ella had twin girls. She named them, of course, Ella and Eva. Two years later she bore a son, Rob.

After his father's death, Walter Durrant moved his family to Vernon, Utah, to take over the Durrant family's 300 acres of homestead land. Ella began pioneering in a one-room, adobe house with a cellar for storage. There were no plumbing facilities, no electricity, no comforts of any kind. Even the shed, barns, and outhouses were all crumbling or caved in; and the carcasses of dead animals lay not too far from the house and sheds.

Ella had accepted the fact when she left her prospering tailoring and millinery business in Logan seven years earlier that she was giving up an easy and somewhat sheltered life. At that time she and her mother had been living in a new, comfortable home with her two sisters; and they enjoyed a standard of living and a prestige, because of her singing, that she had never dreamed of. She had even been asked to sing her own composition in the great Mormon Tabernacle in Salt Lake City at a general conference of the Sunday School. But she had wanted children and the chance to prove she could be a good wife, so she accepted this move stoically, never complaining about the reversals and difficulties. After all, she reasoned, Walter was giving her the opportunity to prove she was a competent woman; and he was always telling everyone, "Ella is dead game and loyal!"

Ella not only did the cooking, washing, ironing, and housecleaning, mopping the floors while standing in her metal braces, but she also went outside to drive the teams when the men were laying fence wire. She cleaned and prepared vegetables for market and freed the children from the household tasks to help their father when needed. Often she must have recalled the verses that came to her when she undertook the physical therapy treatments:

*Some days I am lonely,
My heart almost breaks,
I weary of trying
My task seems so great.*

(Concluded on following page.)



5. Walter H. and Ella Durrant, about 1945. 6. Relaxing between temple sessions in 1963. 7. The new home in Vernon, Utah. 8. Sister Durrant at 70 years.

*Then softly a voice
From the heaven seems to fall:
Press on, and be faithful
The Lord hears your call.*

*O God, my friend, accept my song,
My heart is filled with gratitude.
Thy will, O God, not mine be done
Shall be my future song.*

Each year after 1926, Walter and Ella hoped to have a good enough harvest to start the new home he had promised her when they first moved to Utah; but there never seemed to be enough money! One of the boys built a small kitchen onto the single-roomed adobe house, with the wood from an old, broken-down combine; and this helped considerably because it gave Ella a place to cook, wash and iron, outside the main room which already served as a combined living and bedroom for the whole family. But her dreams for the new home in which to rear her children never faded.

In 1932 a drought shaved their usual 60-ton hay crop down to nothing. The herd of beef cattle, for which there was no market, was starving and had to be destroyed. Even their milk cow died.

That was the time that Walter Durrant, who had suffered from stomach ulcers for several years, told Ella with determination, "We're here to stay!" Each rebuff, each failure, each hardship only served to make them dig in harder.

Meanwhile, the Durrant twins were growing into nice-looking girls. They were completely different in disposition as well as physical appearance, but they both had natural pitch and good voices and sang together. In 1936 the twins were seniors in high school when, just weeks before graduation, young Ella became ill with pneumonia and died. This was her mother's darkest moment. She had been able to stand up to her own problems, but when those close to her were stricken she suffered deeply.

In 1940 Walter had an operation on his stomach which was to end his ulcer suffering, and with his improved health, things began looking up. By 1946 Walter had paid off his debts, bought a new car, and built up a good herd of cattle. Needless to say, Aunt Ella was living in anticipation of the new house for which she had waited twenty years.

The next spring was wet, and by the time they could begin work on the house, the foundation was full of water. It was obvious that the spot they had selected couldn't be used for a house, as the basement would be flooded every wet year. Ella resigned herself to wait "another year or two" for her dream home.

The next winter Walter and Rob cut and snaked 60 fir trees and dragged them to the mill for cutting. The new basement was dug; and cement was poured during frosty weather "when anyone else's cement would have frozen and crumbled," the neighbors said. Aunt Ella didn't sleep a wink that night. She just "put it up to the Lord," and He came through for her. The wet cement didn't freeze.

Two years later they finished a three-room frame house with a full basement, and Ella joyfully moved out of the one-room, adobe house that had been her home for 22 years. She moved into a house with running water, a bathroom, coal and electric stove, electric lights, a hand-generated telephone—all of the conveniences she had given up when they moved.

With increasing age Ella had been forced to give up her canes and braces and resort to a wheelchair. She mastered the wheelchair as she had everything else. She taught her Sunday School class, was president of Relief Society, and sang frequent solos or duets with Rob or Eva. Friends surprised her with a new wheelchair that could be left at the Church so that she would not have to transport the heavier chair to and from home.

The following year Walter Durrant had a serious illness. In August, 1950, he became bedridden. Ella cared for him, with Eva's assistance. Rob took care of the farm and was married in 1952, just a short time before his father's death.

Today a basement apartment in the "new house" is finished off for Rob, Mary, and their six children. During the summer months Ella lives alone—except for the daily visits of Eva and her youngsters who live down the road, and Mary's children, who are frequent visitors. Ella spends her summers in Vernon doing Sunday School work and singing in Church, and her winters in St. George, Utah, where Walter's son, Tom, and his family live. While there, she goes regularly to the temple and has done more than 1500 endowments. Meanwhile, in her spare time she sings in Church meetings from Las Vegas to Beaver. She is compiling the life story of her Walter—the only man she ever met who would let her live as a "normal" woman.

"I don't feel I've had it any harder than many others who have made a go of pioneering and of married life," she says. "I won't say I'd like to go through it again, although, with added experience, we might do some things differently."

"We didn't give our children money or material wealth," she reflects, "but we're still here, and our way of living developed character."

Aunt Ella will settle for that!



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NT 154

NT 160

KING BENJAMIN

BY BILL L. HILL

THE STORY

For behold, king Benjamin was a holy man, and he did reign over his people in righteousness. . . . — Words of Mormon, verse 17.

King Benjamin was one head of state who based his governmental policies on the principles of the Gospel of Jesus Christ. These simple principles were the guidelines by which he administered public affairs in the land of Zarahemla, where the mission and teachings of the Savior were held unashamedly before the people as the only right and true principles by which to live. The people lived righteously; and a solid, secure peace was established.

. . . The armies of the Lamanites came down out of the land of Nephi, to battle against his people. But behold, king Benjamin gathered together his armies, and he did stand against them; and he did fight with the strength of his own arm, with the sword of Laban.

And it came to pass that after there had been false Christs, and their mouths had been shut . . . And after there had been false prophets, and false preachers and teachers among the people, and all these having been punished according to their crimes . . .

. . . King Benjamin, with the assistance of the holy prophets who were among his people . . . by laboring with all the might of his body and the faculty of his whole soul, and also the prophets, did once more establish peace in the land. (Words of Mormon, verses 13, 15, 16, 18.)

These quotations are good clues to the character and disposition of this great ruler. As king, he made no unrighteous demands of his subjects, neither taxing them heavily nor burdening them with that "which was grievous." Rather, he labored with his own hands to serve them. With truth supporting his actions, and faith in God adding mightily to his desires for righteousness, he was a tremendous influence for good among his people.

Then, with success riding his shoulders, he continued his crusade against evil by teaching that prosperity in the land was the natural result of keeping the commandments of God.

And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding. . . .

And many . . . things did king Benjamin teach his sons . . .

And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

(Concluded on opposite back of picture.)



Believe in God . . .
that he created all things . . .

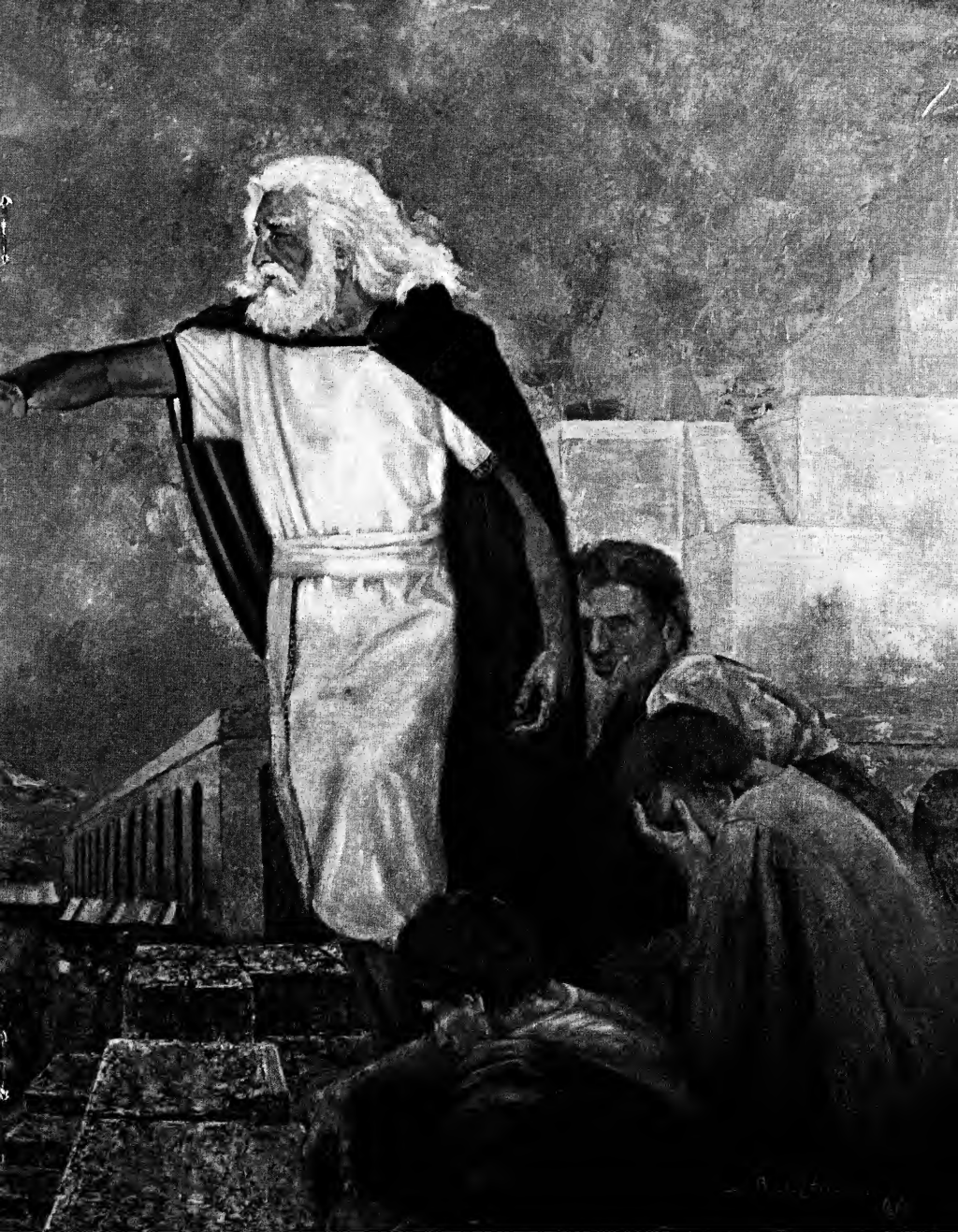
Believe that he has all wisdom,
and all power . . .

Believe that ye must repent of your sins,
and forsake them, and

Humble yourselves before God . . .

If you believe all these things
See that ye do them.

—MORMON 4:9, 10



ENJAMIN

From a Painting
by Bill Hill

King Benjamin

THE STORY (Concluded)

Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah who dwell in the land, that thereby they may be gathered together. . . .

And . . . Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words which his father should speak unto them. (Mosiah 1:2, 8-10, 18.)

And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.

And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family . . . every family being separate one from another . . . every man having his tent with the door thereof towards the temple, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them; for the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them.

And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words. (Mosiah 2:2, 5-8.)

King Benjamin's words, delivered from the tower, are among the most cherished sermons in latter-day scripture. His personality and powers of communication, as evidenced in his address, strongly influenced those who were gathered before him.

And now, it came to pass that when king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

And they had viewed themselves in their own carnal state, even less than the dust of the earth. . . .

And . . . the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus

Christ who should come, according to the words which king Benjamin had spoken unto them. (Mosiah 4:1-3.)

THE PICTURE

It is a sobering responsibility to attempt to crystallize a likeness of one of our great Book of Mormon prophets, a likeness which must embody the character, the personality, and even the spirit communicated to us from the pages of the book.

There are numerous hazards encountered in the interpretation of the setting. For instance, no structural description of the tower is given. In this case I made deductions from various bits of information contained in the Book of Mormon. In the record there is a comment about the scarcity of wood for building purposes. This may or may not have been accurate with this particular group of people, but it was all I had to go on scripturally. From this statement I concluded that probably the temple was built of stone. Obviously, then, stone was available, and, conceivably, even immediately accessible. One might imagine piles of cut blocks left over from the temple and wall-building projects.

The time element seemed important. Apparently the tower was assembled very quickly because the people were waiting for King Benjamin to begin speaking. So I made the tower of stone.

Perhaps it was my upbringing in the Church which shaped the decision to put other figures on the tower with Benjamin. We are used to seeing several elders on the stand together.

From an artist's viewpoint those figures added something to the composition. Also, during his sermon Benjamin introduced and appointed his son Mosiah as the new king; therefore Mosiah would surely be with him. In addition, some of the more distinguished teachers or prophets who were close to Benjamin might logically accompany him, as might, of course, someone's wife. This is the scene as I visualized it.

Bill L. Hill paintings have appeared in previous issues of *The Instructor*: "Nephi Fashioning the Plates" (June, 1963) and "Captain Moroni Raises the Title of Liberty" (July, 1961). Born in Star Valley, Wyoming, Brother Hill is best known for his western scenes canvases. He graduated from Brigham Young University (B.S. 1949) and has attended the Universities of Nebraska, Oklahoma City, and Utah. He served four stake missions and has been a Sunday School teacher and a Seventies quorum president. His wife is the former Shann Urie; they are members of Park City Ward, South Summit (Utah) Stake.

(For Course 3, lesson of May 28, "We Study Truth"; for Course 9, lessons of April 16 and May 28, "A Leader Serves the Lord" and "A Leader Serves"; for Course 15, lessons of May 7 and June 11, "King Benjamin" and "America a Cradle of Democracy"; for Course 27, lesson of June 25, "Economic Security"; and of general interest.)

Library File Reference: BENJAMIN (KING).



NT 191 LN



NT 159

NT 155

NT 158

NT 157

NT 162

Peter Denies The Christ

A Flannelboard Story by Marie F. Felt

As Jesus and the eleven apostles tarried in the upper room after Judas had left, there was much sadness and great anxiety. Jesus had told them that one of them would betray Him, but they did not know which one it would be.

Jesus knew that His time was short and that He had much to teach His beloved disciples before He left. Immediately He arose from the table, and with basin and towel in hand He washed the feet of each of them, telling them that he who would be the greatest among them must be the servant of all. He wanted to teach them by example to be humble and willing to serve others. He said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (*John 13:34.*)

And then, as though to prepare them for His death which He knew would be soon, He told them that He would be leaving before long, but that where He was going they could not come, at least not for now. [*End of Prologue.*]

This bothered Peter, the chief apostle. He loved Jesus and wanted to be with Him all the time. Eagerly and with great insistence he said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." (*John 13:37.*)

But Jesus understood Peter better than Peter understood himself. He knew that Peter really meant what he said, but that Satan would tempt and try him to see if he really had the strength and courage to stand firm. And Jesus told him just that, but added, "I have prayed for thee, that thy faith fail not." (*Luke 22:32.*)

Now this grieved Peter very deeply. He was sad and hurt to think that Jesus would think even for one minute that he, Peter, would ever be weak or lack the courage to stand up and be counted by all men as a disciple of Jesus. So again he protested: "Lord, I am ready to go with thee, both into prison, and to death." (*Luke 22:33.*)

Then Jesus, who knew all things, said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (*Luke 22:34.*)

Peter must have been unhappy, but he was determined. He truthfully meant every word that he

had spoken. Once more he spoke with great personal conviction, saying, "Though I should die with thee, yet will I not deny thee." (*Matthew 26:35.*) And the other disciples assured Jesus that they felt the same way. [*End of Scene I.*]

Later in the night Jesus and the apostles left the upper room where they had spent the evening, crossed the brook Kedron, and went to the Garden of Gethsemane on the Mount of Olives. It was here that Jesus left eight of the apostles and went farther with the three. Then He left the three and went "about a stone's cast, and kneeled down, and prayed." (*Luke 22:41.*)

Shortly after this, Jesus returned to find the three apostles sleeping, but as He spoke to them kindly they were awakened by a "multitude with swords and staves [staffs or rods], from the chief priests and the scribes and the elders." (*Mark 14:43.*) [*End of Scene II.*]

The apostles were so angry and upset that, as the soldiers went to lay hands upon Jesus, Peter rose to the rescue of his Master and "drew a sword, and smote a servant of the high priest, and cut off his ear." (*Mark 14:47; see John 18:10.*) The servant whose right ear Peter struck off was called Malchus.

But Jesus did not approve of this, and "he touched his ear, and healed him." (*Luke 22:51.*) [*End of Scene III.*]

As the officers led Jesus away, the disciples, frightened and frustrated, "forsook him and fled" (*Matthew 26:56*), just as Jesus had said they would; that is, all but Peter and another disciple.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and elders were assembled. (Matthew 26:57.)

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. (John 18:15.) [End of Scene IV.]

At first Peter stood outside the door, but the other disciple spoke to "her that kept the door, and brought in Peter." (*John 18:16.*)

As Peter stood warming himself, for it was cold, the young damsel who had let him in said, "Art not thou also one of this man's disciples?" But Peter said, "I am not." (*John 18:17.*) [*End of Scene V.*]

Later a maid saw Peter and said to those nearby, "This is one of them." (*Mark 14:69.*) But Peter again denied it. [*End of Scene VI.*]

(For Course 3, lesson of June 18, "Speak the Truth"; for Course 13, lessons of April 2 and June 25, "The Holy Ghost" and "Joy the Goal of Life"; for Course 19, lesson of April 9, "The Holy Ghost"; for Course 29, lesson of April 2, "Mission of the Holy Ghost"; to support family home evening lessons 9 and 10; and of general interest.)

Nearby stood a kinsman, or relative, of the servant whose ear Peter had cut off. Upon seeing Peter he said, "Did not I see thee in the Garden with him [Jesus]?" But Peter again denied that he knew Jesus. And as he did this, at that very moment, he heard the cock crow.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. (Luke 22:61.) [End of Scene VII.]

After the third denial "Peter went out, and wept bitterly" (Luke 22:62) because he was very sorry for what he had done. But after Jesus was crucified, the disciples were strengthened by the gift of the Holy Ghost and performed many miracles, one of which was healing a lame man at the gate of the temple. For this, Peter and John were brought before the high priests, Annas and Caiaphas, and were asked by what power or name they had healed this man. And Peter, filled with the Holy Ghost, said:

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (Acts 4:10.) [End of Scene VIII.]

Peter never again denied the Christ.

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Jesus and disciples at the Last Supper and Jesus washing Peter's feet. To be used in the Prologue. (See flannelboard stories, May, 1965, and June, 1960; centerspreads, June, 1960, and March, 1963. Or use any available pictures.)

Jesus seated, talking to Peter. (NT153.) To be used in Scene I.

Jesus praying in the Garden of Gethsemane while the disciples sleep. To be used in Scene II. (See flannelboard story, May, 1965. Or use other available pictures.)

Jesus being taken by soldiers; Peter cuts off Malchus' ear. (NT154.) To be used in Scene III.

Peter and John together. (NT155.) To be used in Scenes IV and VIII. (For picture of Jesus being led away, see centerspread, March, 1964, "Christ Taken Captive," for Scene IV.)

Peter warming himself by a fire in the high priest's home. (NT156.) To be used in Scenes V, VI, and VII.

A damsel. (NT157.) To be used in Scene V.

A maid. (NT158.) To be used in Scene VI.

A kinsman of the servant whose ear was cut off by Peter. (NT159.) To be used in Scene VII.

A cock crowing. (NT160.) To be used in Scene VII.

Peter disowning Jesus. (For extra picture, see centerspread, September, 1960.) To be used to enrich Scene VII.

Head of Annas. (NT161.) To be used on the head of figure NT153 for Scene VIII.

Head of Calaphas. (NT162.) To be used on the head of figure NT153 for Scene VIII.

Order of Episodes:

Prologue: Use centerspreads and flannelboard stories suggested above.

SCENE I:

Scenery: Indoor scene—the upper room.

Action: Jesus talking with Peter. Peter insisting on his loyalty.

SCENE II:

Scenery: Outdoor scene.

Action: Jesus praying in the Garden of Gethsemane. Peter and other disciples are asleep. (Use above suggested flannelboard figures.)

SCENE III:

Scenery: Same as Scene II.

Action: Jesus taken by soldiers; Peter smites off Malchus' ear. Jesus heals the soldier.

SCENE IV:

Scenery: Same as Scene II.

Action: When Jesus is led away, Peter and John follow Him. All others flee.

SCENE V:

Scenery: Interior of high priest's home.

Action: Peter warming himself at fire. A damsel questions him. He denies knowing Jesus.

SCENE VI:

Scenery: Same as Scene V.

Action: A maid is questioning Peter. He again denies knowing Jesus.

SCENE VII:

Scenery: Same as Scene V.

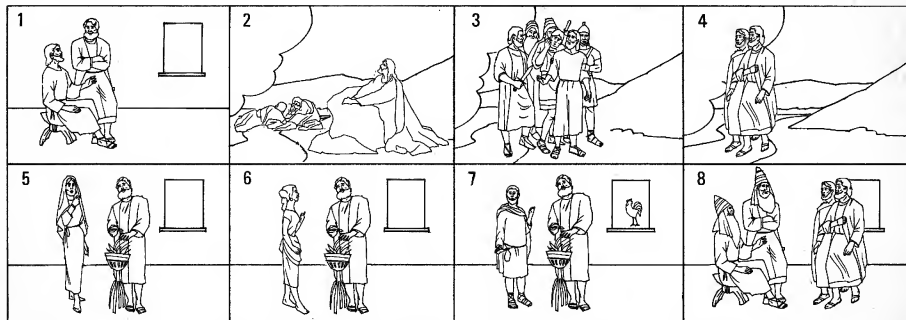
Action: A kinsman is questioning Peter. For the third time he denies Jesus. Then the cock crows.

SCENE VIII:

Scenery: Indoor scene.

Action: Peter and John questioned by Annas and Caiaphas. Peter bears testimony of Christ.

Library File Reference: JESUS CHRIST—GETHSEMANE AND ARREST.



Charles Dickens and "The Mormon Emigrant Ship"*

(Our Cover)

"Behold me on my way to an Emigrant Ship, on a hot morning early in June." The writer is the "Uncommercial Traveller," Charles Dickens; the date is June 4, 1863; the place, the London Docks on the River Thames; the ship, the *Amazon*; the emigrants, some peculiar people known as Mormons.

Dickens boards the ship and goes first to the great cabin, finding that, as is usual in such circumstances, "perspiring landmen, with loose papers, and with pens and inkstands, pervade it." But there, and on the deck to which he now passes,

... Nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping. . . .

This ship is "strikingly different" from other emigrant ships, and Dickens wonders aloud, "What would a stranger suppose these emigrants to be!" The captain, with whom he is depicted conversing on our cover, responds:

The vigilant bright face of the weather-browned captain of the AMAZON is at my shoulder, and he says, "What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and as quiet as a man-of-war."

Unobserved behind this calm and order lay more than 20 years experience of the priesthood of God in organizing emigrations from Great Britain—emigrations involving upwards of 20,000 people. The first such company to emigrate, organized by Brigham Young who was then one of eight apostles serving on missions in Great Britain, had sailed from Liverpool on June 6, 1840 on the *Britannia* and comprised 40 people. The *Amazon* itself carried between 800 and 900 Saints.

The discipline and order maintained on the Latter-day Saint emigrant ships had previously received official recognition:

The Select Committee of the House of Commons on emigrant ships for 1854 summoned the Mormon agent and passenger broker before it, and came to the conclusion that no ships under the provisions of the "Passengers Act" could be depended upon for comfort and security in the same degree as those under [the Mormon agent's] administration. The Mormon ship is a Family under strong and

accepted discipline, with every provision for comfort, decorum, and internal peace.¹

Dickens concludes that

... it would be difficult to find Eight hundred people together anywhere else, and find so much beauty and so much strength and capacity for work among them.

His favorable account ends with these words:

What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are labouring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to hear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the AMAZON's side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.

Taken with the rest of the account, these concluding words point a contrast and a lesson. The renowned author's acute powers of observation and his genius for descriptive narrative produced a unique expression of sensory impressions. But the subtler, deeper insights escaped even him.

The emigrants, on the other hand, were mostly working-class. They could not have begun to approach his powers of observation or literary expression. Yet they and the other thousands of Latter-day Saint emigrants from all lands saw what he did not—for they saw through the equally keen eye of faith which to him, for all his powers, was akin to "miserable blindness." That faith, that "assurance of things hoped for," would also duly find its expression—not in literary composition, but in a new, richer life on those distant "shores of the Great Salt Lake" where earnest toil would transform faith-perceived possibilities into splendid reality. Church developments of the next hundred years would demonstrate the soundness of the emigrants' insight.

Herein lies the genius of the Gospel of Jesus Christ, perceived only by the spiritual eye. Under the Gospel's beneficent laws, everyone, rich or poor, learned or unlearned, is encouraged first to perceive with the eye of faith and then, through effort, to express that faith in a higher, nobler life. For the emigrants of June 4, 1863, as for all true Latter-day Saints before and since, the Gospel of Jesus Christ is the "remarkable influence" which produces remarkable results.

—H. George Bickerstaff.

EDITOR'S NOTE: See also "Gather Ye Together . . . upon the Land of Zion," page 148.

*From *The Edinburgh Review*, January, 1862, as quoted by Dickens. "The Mormon Emigrant Ship" is the title of a chapter in Charles Dickens, *The Uncommercial Traveller*. Quoted material is from Charles Dickens Library, Volume 2. Library File Reference: CHURCH HISTORY—GREAT BRITAIN.

(For Course 7, lesson of May 14, "Water Pioneers"; for Course 9, lessons of April 9 and 30, "A Leader Has Faith" and "A Leader Is Guided"; for Course 13, lesson of May 21, "The Gospel"; for Course 19, lesson of May 28, "Spiritual Gifts"; for Course 27, lesson of April 30, "Conditions of Membership"; for Course 29, lessons of June 11, 18, and 25, "Gathering of Israel", "Gathering Taking Place", and "Israel in Latter-days"; and of general interest.)

"Teaching Insights"—Fourth in a Series

SINGLENESSE OF PURPOSE

by Lowell L. Bennion

A teacher who had been asked to take over a Sunday School class of 12- and 13-year-old youngsters for the summer, gave as his first lesson a summary of "Paul's Contributions to the Christian Religion." It contained a number of significant ideas held together by a broad, general theme. The lesson may have been appropriate for an older group, but never had this teacher experienced such apathy in a class as he did on this first encounter.

Obviously something was wrong. After some soul and mind searching, he remembered the best practical advice he had heard before going on his mission: "Remember, a good talk is *one* idea, organized and illustrated."

The root of last Sunday's difficulty was then plain to see. The subject had been too general, too abstract, and too diffuse for young minds to touch and see. The teacher decided on a more direct attack for the following Sunday; he would use a bow-and-arrow approach instead of a scatter-gun.

When the boys and girls returned the next Sunday, they read on the chalkboard:

Be not overcome of evil, but overcome evil with good. (Romans 12:21.)

The entire lesson was to be built around three simple and related questions:

1. What is evil?
2. What is good?
3. What does this verse mean to you?

To answer the first question, the students were eager to name particular things: swearing, smoking, stealing. So the teacher interjected another question: "You are right, but *why* are these things evil?"

It took a bit of doing to help them see that things are not evil simply because their parents, their teachers, or even the Lord, says so, but because they destroy the individual and his relationships with his fellowmen.

With an understanding of good and evil, the class was then eager to discuss the meaning of the whole text. The lesson turned out to be as exciting as that of the previous Sunday had been discouraging.

Two kinds of displays may be observed in shop windows, one in which the merchant seemingly has placed a sample of everything he owns, and the other which features a single article or simple groupings of related items. The latter, we believe, is the more effective and the more memorable method of advertising.

Likewise, a good lesson is not a wide array of subject matter. Nor does it deal with even a single Gospel theme in a comprehensive, general way. An effective lesson has a single purpose within a Gospel principle.

A good lesson "is one idea, organized and illustrated" and of vital importance in the lives of those we teach.

Assignment:

Illustrate your singleness of purpose in the next lesson you are going to teach. State it in writing.

Library File Reference: TEACHERS AND TEACHING.

WHY AND WHY NOT?

Junior Sunday School



WHY SHOULD THE CHORISTER, ORGANIST, SUPERINTENDENT, AND COORDINATOR PLAN TOGETHER?

There is no aspect of the Junior Sunday School worship service which makes the Sabbath morning more beautiful, more dignified, and more glorious than does music. The music program also brings children together in the spirit of worship. From the preludial strains to the closing hymn, music expresses in a very special way the spiritual message

which each child needs and is ready to receive as he comes to Junior Sunday School.

The music program for each Sunday is carefully outlined and available for study by the chorister and organist. Through cooperative planning, the superintendent and coordinator will be aware of what music the chorister has selected for a given Sunday and assist in seeing that the needed visual materials are available. They should also support the music program by participating in the singing and listening.

The worship service should be conducted in a manner which takes advantage of the opportunity to teach the Gospel in song and develop a love for the hymns of the Church.

Teachers should be encouraged to use music in the class period and to draw upon the special abilities of the chorister in so doing.

Answers to Your Questions

New Ward Library Plan

Q. How does the establishment of library and instructional material centers change Sunday School organization?

—North Box Elder Stake.

A. The plan contemplates only one library in a ward or in a multiple-ward building. The library will be under direction of the bishop through the priesthood executive committee and ward council. Where there is more than one ward using a building, the bishops of all the wards will constitute a board of advisors. One bishop will be chosen as chairman. A director of

the library center will be chosen by the bishop or advisory board. The director may be either male or female but should be the best qualified person available. If more than one ward uses the library, an associate director should be appointed from each ward.

Assistant librarians also can be appointed as the need arises, and youth as well as adults may be called. The duties of an assistant will be assigned to him. They may include (a) working with a specific organization or organizations in locating and circulating materials; (b) preserving and mount-

ing flat materials; (c) operating audio-visual equipment; (d) cataloging materials; (e) operating duplication equipment; (f) miscellaneous assignments. These may include assisting teachers to obtain teaching helps from the library.

The ward Sunday School superintendent should discuss with the bishop the need for appointing a library assistant to work specifically with the Sunday School. With the bishop's approval, the library assistant may be a member of the Sunday School faculty.

—General Superintendency.

Memorized Recitations

for June 4, 1967

The following scriptures should be recited in unison by students in Courses 7 and 13 during the worship service of June 4, 1967. The scriptures should be memorized by students of the respective classes during the months of April and May.

COURSE 7:

(This scripture teaches that we should pray in faith for those things that we desire, for only through faith can we receive them.)

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." —Matthew 21:22.

COURSE 13:

(This scripture teaches us of the literal resurrection of the body.)

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame." —Alma 40:23.

COMING EVENTS

April 6, 8, 9, 1967
General Conference

• • •

April 9, 1967
Sunday School Conference

• • •

May 14, 1967
Mother's Day

The Deseret Sunday School Union

Advisers to the General Board: RICHARD L. EVANS, HOWARD W. HUNTER

General Superintendent: DAVID LAWRENCE MCKAY

LYNN S. RICHARDS, First Assistant General Superintendent; ROYDEN G. DERRICK, Second Assistant General Superintendent;

RICHARD E. FOLLAND, General Secretary

MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

David L. McKay
Lynn S. Richards
Royden G. Derrick
Richard E. Folland
Claribel W. Aldous
Ruel A. Allred
J. Hugh Baird
Catherine Bowles

John S. Boyden
Marshall T. Burton
Herald L. Carlston
Victor B. Cline
Calvin C. Cook
Robert M. Cundick
Reed C. Durham, Jr.

Robert L. Egbert
Henry Eyring
William F. Gay
Elmer J. Hartvigsen
Samuel L. Holmes
Laurence A. Lyon
Thomas J. Farnley

Dean A. Peterson
Willis S. Peterson
Blaine R. Porter
Warren E. Pugh
Ethna R. Reid
Wayne F. Richards
G. Robert Ruff

Alexander Schreiner
Joseph Fielding Smith, Jr.
Donna D. Sorensen
Lorin F. Wheelwright
Frank S. Wise
Clarence E. Wonnacott
Ralph Woodward

Our Worshipful Hymn Practice



Senior Sunday School Hymn for the Month of June

HYMN: "O God, Our Help in Ages Past"; author, Isaac Watts; composer, William Croft; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 123.

The ideas for these stately words come from the Bible:

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. (Psalm 90:4.)

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. (Psalm 28:7.)

This hymn was included with 14 others by the same author in our first hymn book, compiled by Emma Smith in 1835.

This English hymn writer, Isaac Watts (1674-1748), wrote many hundreds of successful hymns. His collected versifications of psalms under the title, *Psalms of David*, has been designated the foundation of English hymnody. The composer, Dr. William Croft (1677-1727), was composer to Queen Anne's court.

To the Chorister:

Like the best hymn tunes, this melody was written within the range of the average voice. When sung in unison, it is capable of giving the effect of great strength within its eight brief measures. A firm and resolute beat pattern from the conductor will help to guide the congregation in an appropriate style of singing. According to the metronome marking,

two verses should be sung in less than one minute.

In this hymn the poetry is so beautiful, the subject matter so lofty and sublime, and all of it so compact and brief, that all five stanzas deserve to be sung.

To the Organist:

It does the chorister little good to lead with a "firm and resolute beat," as mentioned above, unless the organist supports this type of leading with a parallel type of accompaniment on the organ. How can you do that? First, you *must* be able to see the director's beat with ease and in a direct line of sight. You *must* be able to see the beat pattern at the same time you see the music before you.

Then the chorister's resolute beat will inspire and remind the organist to stress the same words and notes and play in perfect unison of tempo with the chorister. Sometimes we notice that the chorister leads only the congregation, and the organist is led, in turn, by the singing of the people. Such a situation brings about a lackadaisical result, without spirit, life, or unity. Of course, it is unfair to the organist when the chorister stands so that the organist can see him only with difficulty.

Play with vigor and majesty. That means that the hymn should be sung and played deliberately and quite loud. You gain strength in this hymn by using a steady, measured tempo. Do not hurry it.

Take a catch-breath with the congregation in the middle of both lines, and a good breath at the end of each line. Strive as you can to present a powerful bass in the pedals. Such a bass will furnish foundation for the whole musical ensemble.

We have often mentioned that the sound of the organ should equal in volume the sound produced by the singers. The organ need not drown out the singers, nor the reverse. But the organ should be heard equally loud with the singers in musical praises to our Heavenly Father.

Now let us add something of equal effectiveness and importance. Most organists need this particular advice. It is this: In hymn singing the organ should be silent when the singers are silent. The organ sound should begin with the singing sound, and end with the singing sound, so that the organ is never heard alone. While it is true that the mechanism of the organ does not require it to breathe between phrases, it is also true that *the music itself requires silences between phrases*. Pretend that the organ is not a machine, but that it, like the singers, also needs to breathe. The organ sounds slovenly when it is heard while the singers are breathing. Let the organ simulate a living being by pausing to breathe with the singers. Let it be a living being rather than only a machine.

—Alexander Schreiner.

Junior Sunday School Hymn for the Month of June

HYMN: "Come, Follow Me"; author, John Nicholson; composer, S. McBurney; *The Children Sing*, No. 60.

If we accept the teachings of our Savior, we will follow in His footsteps. *We will find happiness when we do the things Jesus asks us to do.* The real essence of our Gospel teaching is stated in the opening phrase of this hymn. As choristers, we must communicate this concept to the children in a manner which is humble and sincere. In others words, when we *believe* and *accept*, our teaching will be more positive and convincing; we may even help to establish the foundation for a testimony.

To the Chorister:

The first eight measures of this hymn are within the understanding of little children. Be sure they sing them accurately, and they will delight in joining with their parents when the hymn is sung in sacrament meeting.

Children learn a song by hearing someone else sing it. As chorister, it should be as natural for you to sing to the children as it is for you to speak to them. Don't shirk the responsibility. There may be an occasion when you would invite the officers and teachers to help you introduce a

new hymn, but remember—you are the teacher, the Gospel teacher, with the largest class in the Sunday School; and you have the shortest class period. Your understanding of how children learn will influence your method of teaching. Remember, little children have a great need for repetition and review. Why not turn to page 19 in *A Guide for Choristers and Organists in Junior Sunday School* to get some other pointers?

The slurred notes in the melody in measures 3, 7, and 11 may present a problem to little children unless the chorister is able to get them to listen carefully and repeat the phrases accurately. For example: sing the first four measures with attention directed to the words, "the Sa-a-vior said"; repeat this two or three times and then have the children sing it. Continue this several times and then sing measures five through eight. Sing them carefully and then have the children sing them after you. Example: "his foo-oo--tsteps tread" and "can we-ee--be one." If you are thinking this is too difficult, ask yourself, for whom is it too difficult? Children learn by imitation. You may want to help them with the sound and pronunciation of a few words. Make them aware

of the "m" sound in the word "come." Let them hear the "n" sound in the words "alone," "one," "own," "begotten," and "son." By your careful pronunciation of the words "said," "tread," and "loved" you will get some sound of "d" from the older children. Why be satisfied with mediocrity? It is your assignment to inspire children to improve their singing.

To the Organist:

The melodic line (the top note in the treble clef) is the important part for little children to hear. Don't be a "one-finger" organist. Practice so that you can play the left-hand accompaniment softly. Be sensitive about the use of the pedal on the piano. If you will concentrate on the sound, your ear will tell you when to lift the pedal. Avoid a blur and confusion of sound. Practice so that your accompaniment will support and enhance the children's singing.

Suggested Review:

Review the hymn for April, "My Tithing Gives Me Happiness," No. 67. Check the rhythm in the closing phrase of the hymn. There are some important words that may need attention. You might also refresh the children's memories by a brief review of a selection for the following Sunday.

—Vernon J. LeeMaster.

June Sacrament Gems

SENIOR SUNDAY SCHOOL

"Wherefore, the Almighty God gave his Only Begotten Son. . ."¹

¹Doctrine and Covenants 20:21.

JUNIOR SUNDAY SCHOOL

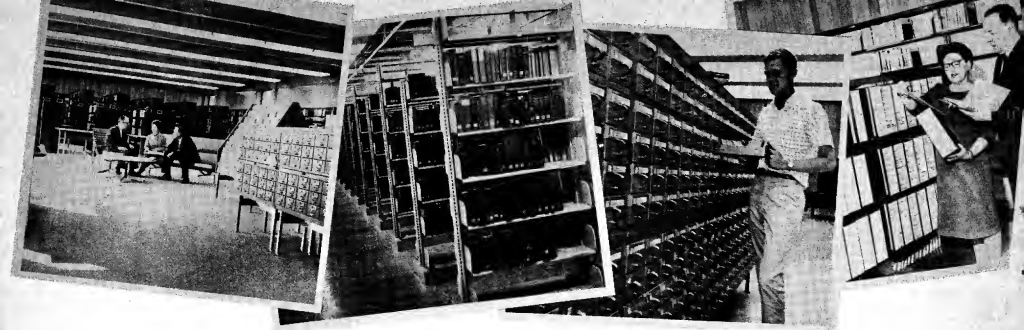
Jesus said, "Peace I leave with you. . ."²

²John 14:27.

Organ Music To Accompany June Sacrament Gems

Andante

Robert Cundick



THE PUBLIC LIBRARY: World of Wealth

OBJECTIVE: *To become acquainted with the public library as a source of teaching aids.*

"I cannot live without books." Thomas Jefferson truly meant it. His library gave our present Library of Congress its start well over a century ago. Had this noble signer of America's founding documents lived today he would have been a most ardent advocate of the modern library concept.

That concept embraces services offering much more than a collection of books and magazines, and the Sunday School or other Church teacher—who has a continuing need for teaching materials and the means of dispensing them to his class—needs to be alert to the facilities of the public library system. For besides the written word, the modern library supplies films, pictures, recordings, and a host of other conveniences specifically designed to make knowledge more readily available. Some such services are discussed here.

Interlibrary Loans

Let me relate an example of how interlibrary service works. The 1966 Gospel Doctrine class manual, *The Old Testament Prophets*, referred in one place to Daniel's interpretation of Nebuchadnezzar's dream about the great and terrible image (*Daniel* 2:31-35), whose head was of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay which were smitten by the stone cut out of the mountain without hands. The lesson material caused my mind to travel back forty years to a book in my mother's library: Mrs. Levi C. McKinstry's *The World's Great Empires*. The author had tied in these empires with an illustration of the great and terrible image, and in addition visually depicted other imagery of Daniel. I had a vivid recollection of the illustration. The point was—how could I get a copy of the book?

Interlibrary loans solved the problem. Many libraries have agreed to lend books to each other,

thereby supplementing one another's collections and enabling readers to have access to the resources of many libraries. (Your library may be a member of such a compact. If not, contact your state library or the nearest large city library. Make your request as specific as possible.)

The book I wanted was located at the Library of Congress and forwarded to the library which requested it for me. The local library lent it to me for two weeks with the privilege of one renewal. The fee for this entire service was very small. I had a talented friend enlarge the author's illustrations to a size suitable for class use. So successful was this aid that others used it or made their own copies from mine. [If a book is in the public domain and no longer legally protected by copyright, personal reproductions are in order. Copyrights may be maintained for as long as 56 years.]

Of course, use of this type of library service requires the "look ahead" which is second nature to all good teachers, because it takes at least two weeks to complete an interlibrary loan.

Through the Utah State Library, I requested an interlibrary loan for medical material which even the Library of Congress could not furnish. The needed material was finally located at the John Crerar Library in Chicago. For a reasonable fee, they will reproduce the pages I need and forward copies to me.

As we fulfill our Church teaching assignments, let us remember that the entire world of books is as near as our local libraries.

Reference Rooms

These, too, are true catalysts for a profitable mixture of people and knowledge. Here nearly the entire field of learning is ours through many reference guides:

- (1) *The Readers' Guide to Periodical Literature*



Teacher Improvement Lesson for June by Arthur M. Richardson*

is an author and subject index to approximately 130 magazines. Its monthly appearance satisfies the need for up-to-date reference to current source material. There are cumulations, too, if we wish earlier sources.

(2) If we can use and apply more technical information, we should check the *Art Index*, *Applied Science and Technology Index*, the *Education Index*, and a host of others.

(3) If we wish to know about a current author, we can try the *Biography Index*.

(4) Also, since we cannot read every book, *The Book Review Digest* might give quickly just the kernel needed to enhance a lesson.

(5) *The Vertical File Index* lists currently available pamphlets, booklets, leaflets, and mimeographed materials.

Teaching aids of many types are available in local libraries, and their service is FREE. For instance, in the Salt Lake County Library system, with its small branch libraries, one may borrow without charge: ceiling projectors (for projected books—loaned to bedridden patrons only), film strip and slide projectors, film strips, flannelgraphs and backdrops, maps, mounted pictures on many subjects, movie projectors (8mm), opaque projectors (for flat pictures), phonograph records, reading trays (to hold books in bed or chair), record players, portable screens, sound view machines (projects film strip or slide while playing synchronized records), stereoscopes and graphs, tape records, View-master projectors, and reels.

Films

Film guides are also in the reference room. There is the *Educators Guide to Free Films* and the *Educators Guide to Free Film Strips*. Together, they list

thousands of items with their sources and information on how to obtain them.

In the western United States there is the *Mountain Plains Educational Media Council Film Catalog*, 1966-68. This lists 16mm films available from various schools of higher learning. There is a long list of films on the subject of human behavior which could be used by any auxiliary to enrich the subject for any age level. The catalogs give full information as to sound or silent, black/white or color, running time, rental fee, and arrangements for delivery. Such audiovisual bureaus are associated with practically every university of any size.

If the local library does not have these catalogs, they may be purchased for a small sum and the whole rental transaction completed by mail. This is especially helpful to those who live a long way from a large city.

Bookmobiles

These are libraries on wheels which roll right into many residential areas to furnish hosts of books and take requests for other teaching aids.

Recordings

These are in almost endless supply. Any music department can find illustrative material. Sometimes hearing the recorded LDS scriptures helps students gain new insight into Gospel meanings.

Mounted Pictures

These are available in all sizes and usually have a long rental period. Perhaps this is an area where our own ward library really shines, but many magazines which come into the public library provide clipping opportunities few ward libraries enjoy. Pictures of scriptural scenes and characters abound in the public library. The world's great art masterpieces, historical events, natural sciences, races, archaeology, personalities—almost any subject you think of is represented by some kind of picture.

(Concluded on page 163.)

*Arthur M. Richardson is documents librarian at the Utah State Library, and he teaches a Gospel Doctrine class. He served as a guide on Temple Square for 18 years and as district missionary in his home state of Massachusetts. He attended Burdett College in Boston and received a B.S. degree from University of Utah, where he has taught journalism and speech. Brother Richardson and his wife Ina are members of the Yale Ward, Bonneville (Utah) Stake.

Conditions are not the same today as they were when the early American settlers and (later) the westbound pioneers depended upon each other for their very lives. Nevertheless, today we still have an imperative need for . . .

MUTUAL ASSISTANCE

by Howard S. Bennion

"For of him unto whom much is given much is required. . . ."

This scripture is from a "Revelation given to Joseph Smith the Prophet in Jackson County Missouri, April 26, 1832, showing the order given to Enoch, and the Church in his day." The remainder of this verse reads: "And he who sins against the greater light shall receive the greater condemnation." (Doctrine and Covenants 82:3.)

From the text of this revelation it is clear that the expressions *much is given* and *much is required* relate not only to financial and economic resources but to knowledge, spiritual power, and other valuable endowments as well. We who have received a knowledge and testimony of the Gospel have the obligation to impart this knowledge to others. Since the organization of the Church in 1830 a marvelous missionary work has been undertaken at great cost in time and money to spread a knowledge of the Gospel and bring members into the Church from many nations.

For true Latter-day Saints, individually and collectively, the principle that much is required if much has been given, is no abstract or indefinite rule of conduct—it is a law of the Gospel. Individually, we are left entirely free to choose any course of action. Giving is voluntary, but we know that the giver of all good gifts is the Lord, who is at the same time our judge. We also have the perfect example of voluntary compliance with this law by Jesus Christ, our elder brother. [See also the outside back cover article, "Why Me?" by Wendell J. Ashton.] The parable of the talents and other passages of scripture make plain what is required of us as stewards of that which we have received, be it much or little, and the basis upon which our stewardships will be

(For Course 5, lessons of May 7 and June 11, "What Can We Do?" "God's Will Be Done," and "Heavenly Father and Jesus Christ"; for Course 7, lesson of May 21, "This Is the Place" and "Activities in New Zion"; for Course 9, lessons of May 21 and 28, "A Leader Shares" and "A Leader Serves"; for Course 11, lessons of May 7 and 21, "Early Missionary Efforts" and "Perpetual Emigration Fund Company"; for Course 13, lesson of April 16, "Service"; for Course 15, lesson of May 7, "King Benjamin"; for Course 25, lesson of June 25, "Human Relationships"; for Course 27, lessons of April 30 and June 11, "Conditions of Membership" and "Brotherhood and Equality of Man"; and of general interest.)

judged—stewardships of time, of opportunities, of knowledge, of spiritual gifts and powers, of health and strength, of worldly goods, etc.

This idea that where much has been received much should be given also has wide acceptance throughout the world as a sound and humane principle of conduct. The interdependence of members of the same community and of one community upon another is apparent in so many ways as to impress us with the desirability and value to society of the strong helping the weak.

In the early American settlements, the obvious advantages and necessities of mutual assistance and the pressing need for the strong to help the weak was clearly vital to the survival of the community. Likewise, in the earliest Mormon communities, the same imperative need for mutual assistance prevailed. These experiences in mutual helpfulness of the early American and early Mormon communities are bright spots in human history. What communities would be better prepared to practice the Lord's principles of helping one another than communities of His followers in word and deed? The giver would know best what and how to give. The receiver would know best how to make profitable use of the gift and would put himself as soon as possible in a position to help others. How easy, relatively speaking, it is to give real help to those who are willing to help themselves!

The wisdom of Brigham Young in building up the settlements in the Rocky Mountains is expressed in the following extract from one of his sermons:

Efforts to accumulate property in the correct channel are far from being an injury to any community, on the contrary they are beneficial, provided individuals, with all that they have, always hold themselves in readiness to advance the interests of the Kingdom of God on the earth. Let every man and woman be industrious, prudent and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with the interests of this community, with those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all, and we will be blessed and prospered.

Despite examples of mutual helpfulness, however, most of their efforts to establish and maintain cooperative or community economic enterprise, rather than individual enterprise, or enterprise of a combine of individuals, failed to survive. Observers and historians are prone to charge such failure to the selfishness and greed of the more capable members of the community. They neglect or minimize the destructive factor of mounting discord arising

—John A. Widtsoe, *Discourses of Brigham Young*, Deseret Book Company, Salt Lake City, Utah, 1925; page 466.

from failure of many to contribute their fair share in means and labor.

The Lord, who knows the weaknesses of mortals, puts the blame for failure of mutual help and cooperation on both rich and poor and accurately points out the weaknesses of each group. The Old and New Testaments, the Doctrine and Covenants, and the Book of Mormon contain a wealth of teachings and classic examples relating to giving and receiving help. Correct principles are taught and wise limitations are stated. Each is left free to choose his course, but made fully aware of the happy or unhappy consequences of the course he may pursue.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (Doctrine and Covenants 56:16-17.)

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (Doctrine and Covenants 42:42.)

Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways. (Doctrine and Covenants 75:29.)

The long continued material and spiritual well-being of a community depends not so much on one or more philanthropists as upon the sound practice of mutual helpfulness. Anyone experienced in community effort knows full well that, as a rule, the most means, whether in money, goods, labor, or other service, is contributed by the body of faithful members of modest means. Their generous impulses, their strong desires to build up God's kingdom on the earth, and their confidence in reward here and hereafter will prompt them to give. It will become a habit with most of them. In general, they are the ones with a literal faith in the word of Jesus Christ given in the Sermon on the Mount:

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matthew 7:2.)

Library File Reference: GIVING.

THE PUBLIC LIBRARY: WORLD OF WEALTH (Concluded from page 161.)

Planetariums

While not normally part of the public library system, planetariums are perhaps the ultimate in sophisticated teaching/learning aids. Sunday School, priesthood, or other Church classes seeking confirmation of the Lord's revelations to Abraham concerning His endless creations need only visit a planetarium (not during official class time, of course). A lecture on the Milky Way is particularly relevant, and for any age level. To have a family evening at a planetarium, preceded or followed by a home discussion, would be the epitome of a family learning situation. There are between 75 and 100 planetariums in the United States and Canada.

Mapariums

These are rarer still, but in this day of easy travel are worthy of mention. One is available to persons in the Boston area. A maparium is a very large, glass ball. On its outside surface are portrayed, in color, all the land and ocean formations of the earth, the heights, depths, land features, time zones, countries, and so forth. One can walk right into the center of the earth on a glass bridge and look out

through the illustrated glass crust, thereby in a moment getting a concept of the earth which could come in no other way. This artful learning aid is in the Christian Science Publishing Building in Boston and is open to the public.

Alert Teachers

All this alerts us to the fact that the local public libraries either have or can show us where to get virtually every conceivable type of teaching/learning aid man has devised. While the details shown in this article relate mainly to the services and resources available in the United States, the growing numbers of Church teachers in other countries will wish to be alert to opportunities afforded by their own library systems.

These outside sources do not detract from our ward libraries, many of which house impressive collections gathered and organized over the years by capable, conscientious librarians. But as teachers we should be alert to the enrichment possibilities of the public library system. We should use whatever sources and aids contribute best to the business of teaching truth.

Library File Reference: LIBRARIES.

PRAYER

KEY TO OUR HABITS

by De Ray Shepherd*

Habit is defined by Webster as "... a thing done often and hence, done easily; act that is acquired and has become automatic. . . ."

Since habits become automatic, we are all subject to good habits and poor habits, sometimes unaware of what we acquire. There are habits that help us toward eternal life and habits that, if not controlled and eliminated, lead us down to destruction. Good habits often seem difficult to acquire, while poor habits are spontaneous in working their way into our lives. Good habits seem easily to slip away from us once acquired, while detrimental habits are often difficult to break.

Yet we must bring ourselves into complete harmony with our Heavenly Father's will if we are to inherit eternal life; and to do this, we must have full control of our thoughts, habits, and actions. This is a tremendous task, one that requires determination and perseverance; but it is within our ability to accomplish.

President Heber J. Grant often quoted this truth:

That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased.'

Prayer—The Means to Self-mastery

The most successful way to become master of ourselves, to develop the ability to control our actions and thus make or break habits, is to seek Divine help in our attempts. Therefore, it is important that we make prayer itself a habit.

As the Savior so beautifully stated in His prayer of consecration, in order to reach our goal of eternal life, we must know God and Christ:

(For Course 5, lesson of April 23, "Those Who Are Humble and Teachable"; for Course 7, lesson of May 28, "Ask, and It Shall Be Given You"; for Course 9, lesson of April 30, "A Leader Is Guided"; for Course 13, lesson of May 21, "The Gospel"; for Course 25, lessons of May 7 and 14, "Improvement Is Always Possible" and "Improved Living and Repentance"; to support family home evening lessons 9 and 12; and of general interest.)

*De Ray Shepherd is advisor to the teachers quorum in Hunter Ward, Hunter Stake. He has worked in the Explorer program and as a Sunday School teacher. He is a television transmitter engineer and attends classes at BYU Adult Education Center in Salt Lake. His wife, the former Carolyn Dimond, is in nurses' training at BYU. They have one child.

¹Gospel Standards, Selections from the Sermons and Writings of Heber J. Grant, compiled by G. Homer Durham; *The Improvement Era*, Salt Lake City, Utah, 1941; page 355.

Art by Dale Kilbourn.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

In addition to this, we must become perfect even as our Father in heaven is perfect:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)

These accomplishments require that we have the Spirit of the Lord with us at all times, and thus prayer or spiritual communication is vital to our salvation.

Our prayers must be sincere, humble, and offered from the heart if we are to receive answers. In this day of rockets, missiles, automobiles, television, and a thousand different appliances and devices which make our physical labors lighter, it is difficult for many to feel the need of prayer. Just as the wonders and beauties of nature testify of a Divine Creator and thus build up spirituality, the man-made influences that surround us seem constantly to nullify any spirituality we may have developed. Satan is capitalizing on this loss of spirituality among men and using it to draw us away from prayer. (See 2 Nephi 32:8.) He leads many carefully down the path to destruction by this cunning method. The many modern conveniences are detrimental to our spiritual health when we allow them to destroy our faith.

*O foolish man canst thou not see,
Thine own device 'tween God and thee?
How Satan uses thy creations,
To fill thee full of deviations,
That thou might lose the precious prize,
And never be celestialized?*

Make Constant Prayer A Habit

Prayer is the pathway between God and man. The wise man keeps the path constantly open through daily use. If the path becomes overgrown through disuse, man may get lost when his need is greatest and be unable to find God.—Unknown.

In this day and age it is difficult to pray constantly without exerting great effort to do so. Here are some suggestions which, if faithfully followed,

will help to bring success in developing the habit of prayer. When this wonderful habit is acquired, other habits become easier to control, for God lends His assistance to the task.

1. Print on each of ten small cards the words: "MAKE PRAYER A HABIT." These may be placed in dresser drawers, in books, in a wallet or handbag, in the glove compartment of the car, on the night stand, or any place you are likely to look during an average day. Whenever you see one of these cards, pause and pray. At times, this will seem inconvenient, but remember, you can pray even while busy at work. A formal prayer is desirable if circumstances permit.

2. Try to remember at all times who you are. You are a child of God! You are a spirit who has been given a body of flesh, of which you must become master. Pause often to look at your hands, your feet, your body, and say to yourself, "I, a spirit, must learn to control this body."

3. Resolve to pray at least once each day without asking for a thing! Who has directed that in every prayer we must request something? If we give only a prayer of thanks it will help us to remember the multitude of blessings we already have received. We will receive additional dividend from this kind of prayer, in that we will become less selfish. Do not hesitate to voice a prayer of thanksgiving, with no requests.

4. Ask your Father to plant in your heart a desire for His spirit to be with you at all times; ask Him to plant a seed that will grow into a desire to pray. Pray for sincerity and humility, if these are problems.

If we make prayer a habit, the Lord will bless and magnify us. If we are further from God today than we were yesterday, it is not He who has moved—WE HAVE. And by the same token, if we are closer to our Heavenly Father today than we were yesterday, it is because we have put forth a sincere effort. If we keep moving in that direction, the constancy of spiritual companionship will be our reward; and we will grow into better habits.

Library File Reference: PRAYER.

THE DIVINE DIALOGUE

PART I . . . BY REED H. BRADFORD

In all our relationships with others, what is our ultimate aim?

The meeting had been called to consider a question of vital public concern. Those present were members of an important committee which had the responsibility of making recommendations to be considered by other groups. A guest had been invited to come to the meeting and present a particular point of view. It happened that his opinion was not shared by most of the committee members.

When the guest arose to speak, those who disagreed with his position began to shift in their chairs. They could hardly wait until he had finished before they began to attack him. Some raised their voices. When the guest attempted to reply, he was interrupted and not permitted to finish his statement. Tension filled the room. The chairman asked for order. "Let's hear Mr. Jones out," he said.

Again, the guest attempted to present his point of view, but those who disagreed were not listening. They were just waiting for a chance at rebuttal. They had already made up their minds, and none of the objective evidence had the slightest affect upon them.

One member of the committee remained silent, and the chairman finally asked for his opinion. "I do have an opinion," he said, "but I would rather not present it in this atmosphere, because I don't think it will receive serious consideration. I would prefer to wait until another time." One might think that such a statement would have shocked the members into more respectful behavior. But it did not.

The meeting finally ended. The guest left, feeling hurt and resentful. The committee members who had opposed him were glad it was all over. "What a waste of time!" one of them remarked.

It was a large family. The husband and father worked hard, but inflation and the increasing needs of family members placed a severe financial strain upon him. One night he came home tired after a day when things had not gone well at the office.

(For Course 15, lessons of April 2, May 7, and June 18, "A Great Conference," "King Benjamin," and "Alma and His Problems"; for Course 19, lesson of May 28, "Spiritual Gifts"; for Course 25, lessons of April 2 and June 25, "Foster Your Child's Development" and "Human Relationships"; for Course 27, lessons of April 30 and June 11, "Conditions of Membership" and "Brotherhood and Equality of Man"; to support family home evening lessons 19 and 15; and of general interest.)

The younger children were normally active and immature. There was some quarrelling and disagreement among them. This irritated their father, and he raised his voice as he told them to be quiet. The youngest child, age four, left the room with hurt in his eyes.

Among the letters and bills that had arrived in the day's mail the husband found the bank statement. He opened it, and as he looked at the bank balance, he shouted: "Does everyone in this family think that money grows on trees?" Tears came to the eyes of his wife. She had tried to do the best she could. But it was she who had written most of the checks, and therefore she felt that it was she who was under attack.

The sensitive line in the relationships of family members had been crossed by the father. His wife and children withdrew from him emotionally. Instead of being solved, their problem had only deepened in its intensity and implications.

• • •

The teacher was a brilliant lecturer and had much valuable information to give to his students. But one day a student disagreed with a conclusion of the teacher. The teacher raised his voice in reply and gave the impression that the student was immature and out of place in challenging the instructor. The class members decided they would never again contest the instructor's position, because he might somehow hold it against them when he graded them.

• • •

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. . . .

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders he answered nothing. . . .

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

Twenty-eighth in a Series To Support the Family Home Evening Program

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. . . .

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. (Matthew 27:1, 2, 11, 12, 15-18, 20, 23-26.)

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THE PLAYBACKS

The above examples are of the wrong kind of *human dialogues*. In such dialogues the individuals are often concerned with defending themselves and their positions. Or they defend the organization in which they hold important positions, not primarily because the organization is efficient (as efficient as it could be) in the attainment of desirable goals, but because—either consciously or unconsciously—they consider it an extension of their own ego. It represents a kingdom maintained for prestige purposes. They are not primarily interested in objective evidence. “Since I have already made up my mind,” they say, “don’t confuse me with facts.”

But what a price one pays for conducting this kind of dialogue! In the first case study, because most of the committee members would not listen to their guest, the sacred interests of the public were not served. As it later turned out, after months of deliberation his position was found to be much more tenable than theirs, but it was never implemented because of their immaturity.

The father who was concerned about his finances and shouted at his wife and children strained their relationships. Afterward they did not feel warm toward him. Actually, the wife had tried to do the best she could, and the children were innocent on-lookers.

The teacher missed a great opportunity to help his students grow in their ability to think, evaluate, and internalize the meaning of important principles. They simply memorized information which they gave back to him in the form they thought he wanted, so that they would receive a good grade. For the same reason they were careful not to disagree with him, either in class or on examinations.

The case of the events surrounding the crucifixion of the Savior represent as unfortunate a human dialogue as ever occurred in the history of the world. The Savior was the key to the people’s lasting joy. Their understanding of His principles and teachings and the incorporation of them into their lives would have provided that joy. Jesus was voluntarily dying for them that they might live again. He was opening the way for them to live in His Kingdom and gain eternal life and exaltation. Their rejection of Him was *their* tragedy: they had chosen the glass imitation of the diamond when they might have had the diamond itself.

CHARACTERISTICS OF A DIVINE DIALOGUE

1. The aim is to discover truth and determine its meaning for the individuals involved.

2. All that takes place in the dialogue must have a *positive* motivation. There is a kind of faith involved, of the type defined by Balzac: “Faith is happiness, illumination, and strength.”

3. The individuals involved have genuine respect for one another. Each person, being a child of his Heavenly Father, has a divine essence in him. Being aware of this, everyone practices empathy; each tries to understand how the other person perceives the issue at hand. Members of the group do not raise their voices in unrighteous anger. They listen attentively to one another.

4. There is always a genuine attempt to reach a consensus or common understanding. Rather than conflict arising out of immaturity, there is cooperation and complementation. In indicating the way certain priesthood quorums should conduct themselves the Lord said: “And every decision made by either of these quorums must be by the unanimous voice of the same. . . .” (Doctrine and Covenants 107:27.)

5. Everyone in the dialogue keeps the “big picture” in mind. He remembers that decisions and actions will affect not only him, but every life he touches, including generations yet unborn.

6. Each individual has made a personal commitment to represent the Lord well in all of his behavior, and his continuing request is that the Spirit of the Lord and the influence of the Holy Ghost might always be with him.

It is a real joy to be a participant in the Divine Dialogue.

Library File Reference: HUMAN RELATIONS.

THE MIND: Its Divine Origin



*Joseph R. Morrell**

The human body always has held a strong fascination for the research scientist; and in recent years the electron microscope and improved biochemical facilities have made research on the microscopic structure of the body more rewarding than ever. The human body, averaging about 150 pounds in weight, has space within it comparable to that of the starry firmament. The distances, however, are measured in milli-microns, space so tiny as to baffle the imagination. Life there is so amazing that scientists are only beginning to gain an appreciation of it.

The body cell, until the coming of the electron microscope, was the recognized unit of the body structure. Now it is known that the cell is swarming with activity of atoms and molecules, centers and workshops, for the maintaining of the growth and functions of the body.

The Nucleic Acids

It is not easy to give briefly an understandable picture of the activities within the tiny cells. The atom and the molecules are the principal actors. The atom is a miniature dynamo, producing the electric current on which so many of the body functions depend. There are many molecules within the cells. They are constructed under control of the marvelous protein enzymes, molecules themselves, each capable of performing one step in the cellular machinery. We have learned in recent years that the proteins are constructed under control of the nucleic acids, designated by the symbols DNA and RNA.

DNA is the most amazing molecule yet encountered in the body. Within its structure, the arrangement of its parts, is the blueprint which becomes realized in the development, growth, and functions originating within the cellular structure. In this

sense the DNA is the intelligence behind growth, and through its helpers and messengers (the RNA), the ingredients needed for the manufacture of new proteins are selected. It acts just as a housewife would act in selecting the things from her shelves for the making of a fruit cake or a plum pudding. The end result is the miracle of growth, function, and even life itself, of the most complex structure in all nature, the human body.

There are other important functions carried on in the cells. A powerhouse, called the mitochondrion, builds explosive molecules which supply the energy necessary for maintaining body functions. All voluntary and involuntary functions are dependent on energy supplied by the cells. Even thought, one of the functions of the mind, requires energy. A wrecking station is also necessary for the use of the busy cells. Broken down, worn out, or injured structures are repaired or eliminated, and invaders and criminals in the microscopic structure are attacked and destroyed.

The Mind or Intelligence

It is obvious that there is intelligent supervision of the development of the human embryo. Beginning as a microscopic, clear droplet of fluid, it holds all the potential elements of the physical and mental maturity. It has the strange properties of the ancestral strain to transmit to the new organism. How these develop in orderly fashion in nine months is almost as much a mystery today as it was to Aristotle.

The scientist accepts the mind as a mysterious, unexplainable element dominating the human being.

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(For Course 19, lesson of April 30, "Foreordination and Preexistence"; for Course 25, lesson June 11, "Increasing the Mental Powers"; for Course 27, lesson of April 2, "The Gods of This Earth"; and of general interest.)

He recognizes that it has a close connection with the brain, but he cannot explain the relationship. Many scientists refuse to accept the mind as spirit. The spirit has no place in science, they say. Yet they offer no way out of the dilemma, saying only that science will, in time, clarify the mystery.

Religion offers the clear, simple explanation, revealed to the ancient prophets and clarified in revelations to the restored Church. The mysterious element, called the intelligence, is the dominant factor, a structure apart from the physical body; and it is eternal. Mind, intelligence, and spirit are terms used interchangeably; and they represent the directing factor behind the DNA and the RNA. Many scientists are coming to this conclusion because there is no other apparent explanation. They are coming to respect dualism in the body structure, as opposed to monism or materialism.

The Gospel Explains the Mind

Latter-day Saints have a tremendous interest in the study of the mind. The phenomena concerned with it have been greatly clarified by their acceptance of revelation as a sound source of knowledge. Revelation has demonstrated the divine origin of the mind in so many ways that it sometimes has been accepted with greater security than science as a guide for behavior. For instance, the soundness of the Word of Wisdom has been clearly demonstrated. People were warned of the dangers connected with the use of tobacco 137 years before science could give them proof through research.

Philosophy has been a guide to behavior for ages. Yet philosophers have often longed for sounder guidance than that afforded by their own reasoning. Ralph Waldo Emerson, at about the time that Joseph Smith was in communication with God, said in his Cambridge Address:

Men have come to speak of the revelation as somewhat long ago given and done, as if God were dead . . . and it is my duty to say to you that the need was never greater of new revelation than now.

Emerson was not enough in tune with God to change his concept of Deity, however, which made him feel that prayer was futile. He referred to Joseph Smith's results, attributed to prayer, as "the maunderings of Mormonism." Yet they have long survived Emerson as a spiritual influence.

William Rainey Harper, former president of the University of Chicago, after saying that the world greatly needed new revelation, asked:

Did God enter into this wonderful development for the first time when Abraham was called? And did he take a long journey into a far off country when

Jesus Christ ascended into heaven? . . . Will there be new revelations of God in this period? Surely we may expect them. Does not the world know God in a new way because of the events in the world's history during the past two thousand years? Or is it not aware of the discoveries made by scientists in these latest years? These are discoveries that teach us nothing if they do not teach us of God and His laws.'

Is Science Inspired?

Is not science now coming to realize that God plays an important part in progress through research? There are many indications that it is. Alexander Fleming, the discoverer of penicillin, said in a discourse in the Salt Lake Tabernacle, that the discovery came in a way he could account for only by divine intervention. In the search for an agent that would kill pathogenic germs, he accidentally left a culture plate, with many growing colonies of bacteria, exposed to the air. Later he discovered a growth of common mold, such as is found on bread, cheese and other foods, growing on the plate. He was startled when he saw that the colonies of germs previously growing at that point on the plate, had disappeared. Further study of this accidental finding proved that the mold could kill many varieties of germs that were destructive to human life. Was this an accident? Doctor Fleming was convinced that it was not.

Memory and the Mind

That the mind is the subject of much research in the biological field was clearly apparent in 1961, when the medical faculty of the University of California invited 26 of the world's outstanding research scientists, analysts, and writers to participate in a symposium on the mind, held in San Francisco.

The technical discussions emphasized the difficulties encountered in this vast and complex field of research. A principal objective of some scientists with their own philosophical viewpoint has long been to prove that the human mind is a natural product of the brain cells; that it has no divine origin. The reports of Dr. Wilder Penfield, neurosurgeon of the Montreal Neurological Institute, Montreal, Ontario, Canada, on his experimental work on the brain, and of Professor Holgar Hyden, chairman of the Department of Histology of the University of Goteborg, Sweden, was the basis of discussion by several panels. Professor Hyden said:

The outer world is consciously experienced through the sensory part of the nervous system, and the information is stored in memory mechanisms for future use.'

(Concluded on following page.)

¹William Rainey Harper, *Religion, and the Higher Life*; The University of Chicago Press, Chicago, Illinois, 1904.

²Control of the Mind, a symposium edited by Seymour M. Farber and Roger H. L. Wilson; McGraw-Hill, New York, N.Y., 1961; page 18.

THE MIND: ITS DIVINE ORIGIN *(Concluded from preceding page.)*

He stated that the chemical processes operating in the memory processes have been complete mysteries, and that even today only a few general features of the memory mechanism are known, and none in detail. He pointed out that though the body cells subdivide, wear out, and are replaced, the neuron cells of the brain remain intact from birth until death. This accounts for the permanence of memory recordings. Some neurons atrophy in later life, causing the failing memory which often plagues the aged.

The neuron cell has been compared by one scientist to a spider hanging by its thread from the ceiling. The long thread is like the nerve fibre, extending from the cell body located in the brain to all parts of the body. The spider's legs, dangling in the air, correspond to the dendrites of the neuron which contact others of the 12 billion nerve cells. These connections create a network of patterns comparable to but more complex than those of the great central station of a telephone system.

The chief function of the neuron, according to Professor Hyden, is the building of protein molecules on which the functions of the mind depend. "RNA motivates the synthesis of cell protein, changing rapidly with variations in brain activity. It directs the order in which the amino acids line up in the manufacture of proteins." It is estimated that ninety percent of the RNA in the body is located in the neurons, the principal component in mental functions. At that point, however, the functions of the mind—memory, thinking, learning, awareness, decision, and feeling—still challenge the scientist to explanation.

Many readers are familiar with Doctor Penfield's studies on the mind.³ They have had publicity for several years in newspaper and magazine articles. In brain surgery, using only local anesthesia, he was able to converse with the patient. Using a very fine electrode to penetrate the brain cortex and stimulate specific brain areas, he was able to get many interesting responses. From a small area in the temporal lobe of the brain, when stimulated, the response was the narration of an experience, perhaps of childhood, a story or a song. One woman told of the ordeal of going through the birth of a child. These experiences were often repeated several times during the course of the operation.

The Mind and the Brain

Doctor Penfield considers these responses as the readings from records stored in the brain cells, records as real as those made on wax plates and played

over on the phonograph at will, after many years. He thus regards memory, a function of the mind, as a tangible record, occupying a permanent place in a brain cell. He discusses in detail how scientists have established a definite relationship between the mind and the brain, but the nature of the operation remains a mystery. He states:

... We have no basis on which to begin to understand the relation of mind to the brain. But I believe the understanding will come in time with continued advance—not to us, but to our successors.

... This is as far as science can carry us now. It will go further in the years to come, much further, and I believe, though I cannot prove it, that the truth which we "know in part," will be revealed in full to man through man's continuing effort. . . .

... In conclusion, it must be said that there is as yet no scientific proof that the brain can control the mind nor fully explain the mind. The assumptions of materialism have never been substantiated. Science throws no light on the nature of the spirit of man or God.

Those who study the brain can only carry on, studying its mechanisms with an open mind. They must strive to prove how nerve impulse and thought could be one, or, on the other hand, to discover the nature of the mind as a separate element and so make dualism scientific. I suspect that when men no longer "see through a glass darkly," but "face to face," they will discover that underlying truth can harmonize divergent faiths. True monism may well make room for what we call the machine, the mind, and the spirit of man and God.⁴

Surely science, through inspiration, is drawing nearer to revealed religion in the understanding of the human mind. Mind, intelligence, and spirit are used interchangeably by the Lord in recorded revelations. No scientist has improved on His explanation of the origin and nature of this dominating factor in man's complex structure:

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. (Doctrine and Covenants 93:29.)

The mind is not a product of the neurons, or brain cells, as some scientists claim. If it were, it would die with the brain. It is the eternal factor in the human structure, and the only rational explanation for its origin is that it "was also in the beginning with God."

Some scientists are reaching this conclusion. One of the panel discussions at the San Francisco symposium even intimated a new objective in research might be more productive and rewarding: Instead of trying to prove that the mind is of materialistic origin, try to prove its divine nature.

³See "Powers of the Human Mind," by J. B. Trunnell; *The Instructor*, February, 1966, page 50.

⁴*Control of the Mind*, 1961; pages 8, 16. Library File Reference: MIND.

Witnesses To The Lord's Resurrection

(AS RECORDED IN SCRIPTURE)

It should be noted that the appearances listed in the accompanying chart are not by any means all of the post-resurrection appearances of Jesus Christ to chosen witnesses, since there would be a great number of unrecorded private appearances. However, those shown are the appearances recounted in the standard works of the Church, and it is certain that there were at least this number of situations and appearances.

Several additional appearances are alluded to in the *Book of Acts*, wherein it is stated that Jesus "shewed himself alive . . . by many infallible proofs" (*Acts* 1:3):

Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. (Acts 10:40-41.)

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. (Acts 13:31.)

There are at least three distinct appearances recorded in 3 *Nephi*—the first visit in chapters 11 through 18; the second in chapters 19 through 26; the third in chapters 27 and 28—with the additional note that "he did show himself unto them oft." (3 *Nephi* 26:13.) How many private appearances there were to *Nephi* and other individual disciples

(For Course 5, lesson of June 11, "Heavenly Father and Jesus Christ"; for Course 15, lesson of April 2, "A Great Conference"; for Course 19, lesson of June 11, "The New Testament"; for Course 27, lesson of April 9, "Man's Communion with God"; for Course 29, lesson of April 2, "Mission of the Holy Ghost"; to support family home evening lesson 15; and of general interest.)

among the Nephite people, we do not know.

Observe the conclusive evidence ("the many infallible proofs") of Jesus' resurrection from the dead. He was seen by individuals and by groups, indoors and outdoors, by appointment and without appointment. He walked, talked, ate, drank, and touched other persons who also had opportunity to touch His resurrected, physical body. He talked to people about things with which they were familiar, and He did things that were similar to those done in mortality, as well as some things that were new.

In addition to the force of the specific recorded appearances, further proof of Jesus' literal bodily resurrection was manifest in the changed attitudes that came into the lives of the Twelve. They were discouraged men at the time of the crucifixion but became lively, exuberant advocates of the Master, filled with hope and assurance, after seeing the resurrected Jesus and receiving the Holy Ghost.

The Prophet Joseph Smith explained that the resurrection of Jesus is the center point of hope, on which is founded the "future happiness and enjoyment" of the Saints.¹

The Holy Spirit whispering to the spirit of man reveals to hundreds of thousands now living that Jesus indeed is risen from the dead, with a body of flesh and bone, and is the "resurrection and the life," exactly as the apostles and prophets—ancient and modern—declare Him to be.

—Robert J. Matthews.

¹See *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1938; page 62.

Library File Reference: RESURRECTION AND ASCENSION.

STATISTICS INTERPRETED

(The Secretary's Corner)

PLANNING MEETINGS

Ward superintendencies averaged the following number of planning meetings per month in the first six months of 1966:

	All Church
No meetings or no report	39%
One meeting	10%
Two meetings	10%
Three meetings	16%
Four or five meetings	25%

This information is taken from the Form 3's submitted to the Sunday School general board in Salt Lake City as compiled in the 1966 Semi-annual Statistical Report of the Sunday School.

The ward superintendent and his assistant su-

perintendents are the managers of the Sunday School. Each has certain specific responsibilities in leading the Sunday School to achieve its objectives. These responsibilities have been increased under the new stake board setup.

Management has been called "the function of translating information, ideas, and skills into effective action and desirable results." It involves planning, organizing, leading, evaluating, and controlling. These functions require the consideration and communication available at a planning meeting.

The general board recommends weekly planning meetings. Superintendencies holding these meetings see the benefits in results achieved.

—Wallace G. Bennett.



Witnesses To The

(AS RECORDED



PERSONS VISITED	SCRIPTURE REFERENCE	DATE OR TIME	PLACE OF APPEARANCE
Mary Magdalene	<i>John 20:1-18</i>	Resurrection day, early morning	At the tomb of Jesus
Other women	<i>Matthew 28:1-9</i>	Resurrection day, early morning	Somewhere between the tomb and Jerusalem
Two disciples	<i>Mark 16:12-13; Luke 24:13-32</i>	Resurrection day, afternoon	On the road to Emmaus
Simon Peter	<i>Luke 24:34; I Corinthians 15:5</i>	Some time on the resurrection day	Not specified
Ten of the Twelve	<i>Luke 24:36-; John 20:19-24</i>	Resurrection day, evening	A room somewhere in Jerusalem, doors were shut
Eleven of the Twelve	<i>John 20:26-31; Mark 16:14*</i>	Eight days after the resurrection	Apparently the same room as above
Seven of the Twelve	<i>John 21:1-14</i>	Morning, at a time subsequent to the episode with Thomas	On the shore of the Sea of Tiberias (Galilee)
Eleven of the Twelve	<i>Matthew 28:16-20</i>	Not specified	A mountain in Galilee, by previous appointment of Jesus
More than 500 brethren	<i>I Corinthians 15:6</i>	Not specified	Not specified
James	<i>I Corinthians 15:7</i>	Not specified	Not specified
Eleven apostles at the Ascension	<i>Mark 16:19; Luke 24:50-51; Acts 1:3-11</i>	Forty days after resurrection	Near Bethany
Paul	<i>I Corinthians 9:1; 15:8</i>	(See additional comments)	(See additional comments)
John	<i>Revelation 1:9-18</i>	Between A.D. 81 and 96	Isle of Patmos in Aegean Sea
The Nephites	<i>3 Nephi 11:1 to 18:39; 19:2, 15 to 26:15</i>	About A.D. 34, soon after Ascension	Land Bountiful in America, by temple
The Nephite Twelve	<i>3 Nephi 27:1 to 28:12</i>	After previous appearance to people	No specific information given
The Lost Tribes of Israel	<i>3 Nephi 16:1-4; 17:4</i>	No information, but soon after appearance to Nephites	Not specified
Moroni	<i>Ether 12:39</i>	Not specified	Not specified
Joseph Smith	<i>Joseph Smith 2:14-20</i>	Spring, 1820	Sacred Grove, near Manchester, New York

*See James E. Talmage, *Jesus the Christ*, Church of Jesus Christ of Latter-day Saints, 1961; page 699.

Lord's Resurrection

IN SCRIPTURE)



WHAT TRANSPIRED	ADDITIONAL COMMENTS
Mary talked with Jesus; did not recognize Him at first, but during the experience was completely convinced it was Jesus.	
They held Jesus by the feet and worshiped Him.	
They walked, talked, and ate with Jesus, not recognizing Him until He broke bread. Their hearts burned within them.	The hymn, "Abide With Me," recalls this event.
Not specified	
Jesus invited them to handle and know that He had flesh and bone. He ate fish and honey before them. Thomas not present.	Although <i>Luke</i> 24:33 speaks of "the eleven," it seems certain that neither Judas nor Thomas was present.
Jesus showed Thomas His hands and His side; this was convincing evidence to him.	
After the seven had fished all night and caught nothing, Jesus gave them directions from the shore; they caught a multitude of fish. They recognized Him and went to shore; He ate with them.	This is similar to the first draught of fishes (<i>Luke</i> 5) that accompanied Jesus' call of Peter and others to the ministry.
Jesus appeared to them on the mountain. They talked with Him and worshiped Him.	
No information	Probably took place in Galilee.*
No information	
Jesus bade farewell to the apostles and ascended to heaven. They watched Him go up.	
As Paul traveled toward Damascus to persecute believers, Jesus spoke to him. He identified Himself. Paul was blinded for three days, but converted to Christ.	It is certain that Paul did see Jesus, but the time is not clear. (<i>Acts</i> 9:3-18.) Paul's own account of the event near Damascus (<i>Acts</i> 22:5-11; 26:12-18) tells of seeing a light and hearing the Savior's voice, though other participants speak of Jesus appearing. (<i>II Corinthians</i> 12:2.)
Jesus appeared to John and spoke to him and touched him with His hand.	This scripture gives one of the few descriptions of the glorified Savior.
The multitude saw Him, heard Him, and went forth one by one; they touched Him and knew of a surety that He had risen.	There were several visits to the Nephites, not all given in detail. (See <i>3 Nephi</i> 26:13.)
They saw Jesus and conversed with Him. He touched all but three with His finger.	The three not touched by Jesus would remain on earth until His second coming.
No information, except that Jesus said He would <i>show</i> Himself to them and they would <i>hear</i> His voice.	
Moroni saw Jesus; he was instructed by Him in "plain humility."	Moroni's father, Mormon, also was "visited of the Lord." (See <i>Mormon</i> 1:15.)
Joseph saw the Father and the Son and conversed with them. The Son was introduced by the Father.	In subsequent visits Joseph and Sidney Rigdon saw the Lord and conversed with Him (<i>Doctrine and Covenants</i> 76:14-24); Joseph and Oliver Cowdery saw Him in the Kirtland Temple and wrote a description of Him. (<i>Doctrine and Covenants</i> 110:1-10.)

WHY ME?

ABRAHAM PREPARES TO OFFER ISAAC: EACH MET THE SUPREME TEST.

Today a man possibly saved my life.

As he did so, I grumbled at him—at least during most of his effort. It happened this way:

As I steered my black-topped white sedan onto the freeway in our city, I passed a slower moving, mud-splattered truck. The driver began to honk his horn. Thinking I was crowding him a little, I pulled more to the left and pushed on the power. "What is he irritated about?" I thought. He kept honking. More than that, he stepped up his speed.

"After all, this is a new car I am driving," I said to myself. "Nothing could be wrong." I pressed harder on the accelerator. He honked more. Then he gestured feverishly to the rear of my car.

I pulled over to the side of the freeway. I looked at the right rear tire. It was losing air. On a crowded freeway, with cars roaring at high speeds, that tire could have caused a bad accident, even taken my life.

Probably I shall never know the identity of that thoughtful, insistent truck driver. I would like to thank him and apologize, too.

So often we are shortsighted and curse a hand that is really trying to help us.

When I was in my midtwenties, I was employed in a building supply business managed by my father. I was a salesman. From my boyhood I had toiled in all

phases of the business, from janitorial chores to collecting bills.

Then my father was called to a Church position which took him away from the business. I felt sure he would tap me to succeed him as general manager. I was his eldest son.

But my father chose another man to succeed him. For months I was bitter. However, as the years since have lengthened into decades I have come to realize that my father acted in wisdom and in genuine love for me. He wanted his sons to be ready for responsibility, and he wanted them to earn it on their own.

I recall a report about the late Fred Hutchinson, an ace baseball pitcher who later became a major league team manager. While he was manager, one of his young pitchers was hurling a brilliant game. It was a no-hitter, with only a few more batters to retire. Then Hutchinson removed his pitcher from the game. The youthful hurler and perhaps most of the spectators thought the manager's action was cruel. Hutchinson later explained: "That boy is too young to become a no-hit pitcher. For his sake, I took him out."

One of my heroes of scripture is Isaac, Abraham's son of promise, born to his parents in their old age.

Abraham's greatest test¹ came when the Lord commanded him to take Isaac, "whom thou lovest," to the land of Moriah "and offer him there for a burnt offering upon one of the mountains. . . ."

It was Isaac's greatest test, too.

As they moved upward, Isaac must have sensed the situation:



Art by Dale Kilbourn.

"... Behold the fire and the wood: but where is the lamb for a burnt offering?" he asked.

"God will provide," Abraham answered.

*Genesis*¹ then records: "So they went both of them together." Together they climbed, each toward his supreme test.

Abraham built an altar and placed wood upon it. *Genesis* says he then "bound Isaac his son." Isaac must have trusted his father's faith and wisdom implicitly. Isaac was big enough to resist his father, an old man. Isaac could have fled.

Then, as Abraham drew his knife, an angel commanded him to spare Isaac.

Abraham had met the test of trust in his all-wise God. Isaac similarly had measured up to the test of his loving father.

There are events which come to each of us when we are constrained to ask: "Why me?" We may even curse a helping hand which at the time seems to irritate or punish—even the hand of the Lord.

Sometimes it takes years to receive the answer to "Why?" Sometimes the answer does not come in this life. But surely the answer will come. What we need most is the faith and trust of Abraham—and Isaac, too—on the mount in Moriah.

—Wendell J. Ashton.

¹(For Course 3, lesson of June 11, "Obedience Is a Law"; for Course 5, lesson of May 7, "God's Will Be Done"; for Course 9, lessons of April 23 and June 25, "A Leader Is Obedient" and "A Leader Honors His Parents"; for Course 19, lesson of June 4, "The Old Testament"; for Course 27, lessons of April 9 and May 28, "Man's Communion with God" and "Obedience"; to support family home evening lessons 13 and 14; and of general interest.)

¹See *Genesis* 22.